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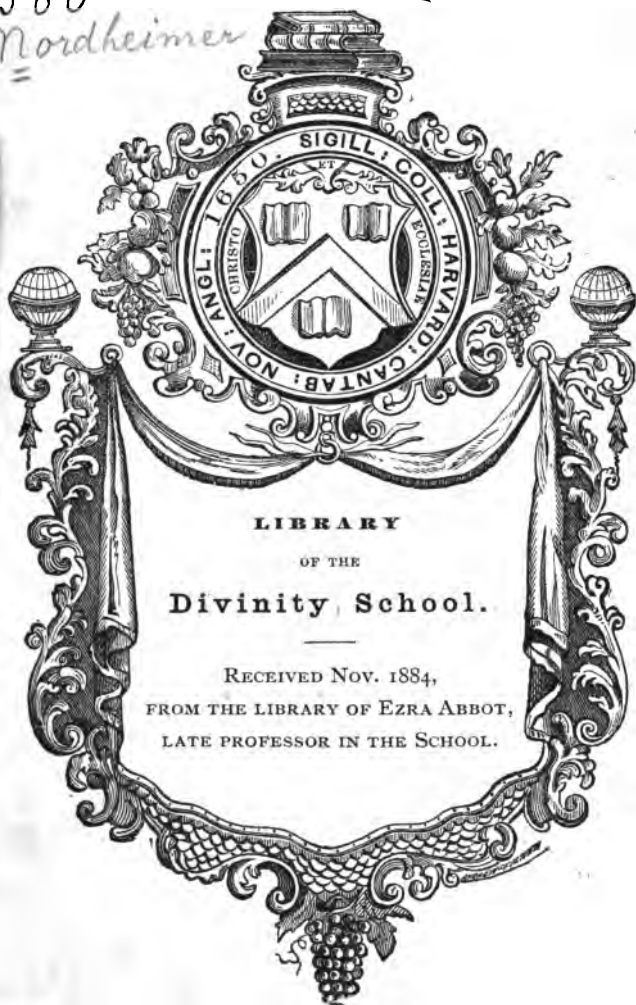
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Ezra Abbott Jr.
Sept. 1845.

GRAMMATICAL ANALYSIS

OF SELECTIONS FROM

THE HEBREW SCRIPTURES,

WITH AN

EXERCISE IN HEBREW COMPOSITION.

BY

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PREFACE.

IN publishing the Grammatical Analysis of Selections from the Hebrew Scriptures; to form an appendix to his Hebrew Grammar, the first volume of which is already before the public, the author deems it not inexpedient to offer a few remarks upon the following topics.

I. The design and use of such works in general.

II. The plan observed in the present publication.

III. The method of studying it in connection with the Grammar.

I. The intention of a chrestomathy or grammatical analysis is, that it may serve as a gradual introduction of the learner to the grammatical forms of a new language, by giving him, together with a knowledge of facts of which he was before entirely ignorant, a practical familiarity with those with which he has become theoretically acquainted by means of the grammar. For as every language has, in addition to a vocabulary proper to itself, a multitude of peculiarities in the modes of expressing the relations of words and sentences to each other, it is absolutely requisite that he should become familiar with these, in order to make himself master of the ideas which a language contains, or to express his own thoughts in it with propriety.

Although the Hebrew is remarkable for the regularity of its forms and inflections, and the simplicity of its construction; yet, being usually the first Oriental language which engages the attention of the Occidental student, the new facts which it discloses to his mind are exceedingly numerous and striking. The means for surmounting the consequent difficulties consist of the lexicon,

containing the vocabulary of the language ; the grammar, which displays the inflections and modes of construction, abstractedly considered ; and the writings in which the language itself is embodied, forming the ultimate object of study, and containing in an intermingled form the facts from which the lexicon and grammar are compiled. The errors into which the unassisted student is liable to fall, in making use of these means, are of a twofold character.

First, knowing as he does that an accurate knowledge of forms and inflections is indispensable to the success of his undertaking, he enters at once with zealous earnestness upon the study of the grammar ; and although meeting at every step with phenomena which assume a more intricate and perplexing form as he advances, he brings his memory to the assistance of his reason, and, persevering under every difficulty, encourages himself with the hope that his toils will at length be rewarded by such a mastery of the subject as will enable him to enter upon a course of practical reading with ease and advantage. But how deep must be his sorrow and chagrin upon discovering, as is too often the case, that the time and labour thus consumed in preparation have been in a great measure thrown away ; that the multitude and variety of the facts with which he has endeavoured to charge his memory have become a source of inextricable confusion ; and that if they are to be to him of the least practical utility, his grammatical studies must be begun anew !

Again, a method precisely the reverse, although equally prejudicial in its effects, is not unfrequently adopted by those whose perseverance and powers of memory are not equal to the pursuit of the former plan. Such a one, having obtained a superficial acquaintance with the grammar, does not give himself the trouble to acquire the requisite familiarity with its details, but proceeds as early as possible to the more agreeable exercise of reading and translating, to the entire neglect of the grammar as an object of systematic study. The consequence is, that either he loses much time in seeking for the solution of difficulties in his grammar, which is to him any thing but familiar : or, what is worse, he continues reading without allowing himself to be detained by the obstacles constantly arising in his path ; and, charmed by the

power thus easily acquired of decyphering the general import of a passage; although frequently obliged to have recourse to a translation, he at length flatters himself with the idea of being able to dispense with the grammar entirely. This delusion, however, is dispelled so soon as he attempts to proceed a step without his accustomed helps, when he is brought at once to the unpleasant conviction that all his supposed knowledge is destitute of the proper foundation.

The most effectual safeguard against these and similar faults will be found in the advice and assistance of a judicious instructor, whose office it is to point out the order in which the grammar should be studied, to facilitate the mastery of its contents by more minute and oftener repeated illustration than the nature of a scientific work admits, and in short to aid the learner in overcoming the many difficulties which at the outset he can hardly fail to encounter. But unfortunately it is not always in the power of one who enters upon the study of a new language to obtain this desirable advantage; and even those who do, still have need of assistance in their private preparations, in order that they may reap the greatest amount of benefit from the *viva voce* instructions of the preceptor, and that the time and patience of the latter may not be consumed in a tedious repetition of elementary principles. It is the desire to supply a desideratum of such importance which has resulted in the production of chrestomathies and analyses.

It has not, however, been the good fortune of every labourer in this field of literary exertion to succeed in producing a work precisely calculated to supply the learner's wants. Some have fallen into the error of carrying their explanations too far, and of thus affording no opportunity for that exercise of the mental powers which alone can enable the student to dispense at length with all extraneous aid. The imperfect knowledge and habits of indolence resulting from the use of works of this description have induced many learned men to discourage all resort to them, how inviting soever the facilities they offer may cause them to appear. Other writers have gone to the opposite extreme; and, neglecting the elucidation of minute grammatical difficulties because to them they were no longer such, have busied them-

selves chiefly in exegetical investigations, which, however valuable and interesting in themselves, are of little real utility to one who is constantly stumbling at mere difficulties of language.

The philologist who undertakes the execution of a task like the present must descend from the elevation to which his acquirements have raised him, and place himself as nearly as possible on a level with the beginner. He must endeavour not only to ascertain and remove the obstacles likely to impede the tyro's progress, but must also keep in view the amount of knowledge which he has obtained and is constantly acquiring, in order that, by a systematic and judicious diminution of the quantity of aid afforded, he may lead his pupil to acquire the desirable faculty of investigating for and trusting to himself. By pursuing a course such as is here prescribed, the interest and activity of the learner, from whom neither too much nor too little is required, will be constantly fostered, and his ultimate success insured.

The difficulties experienced by the writers of such works are sufficiently evinced by the numerous failures which have already been made, while the utility of them is certainly not inferior to that of the most elaborate efforts of the critical commentator; for the true foundation of all scholarlike exegesis consists in a correct and extensive grammatical knowledge of the language in which the works to be illustrated are contained; and the commentator who is not possessed of this knowledge, will stand in imminent danger of infusing his own ideas into the writings he attempts to expound, instead of extracting those of his author.

II. In the composition of the Grammatical Analysis now presented to the public, and which to save needless expense is given without a reprint of the text, it has been the author's constant endeavour to meet as far as was in his power the demand he has stated and believes to exist. In so doing he has confined himself almost exclusively to the clearing up difficulties of a grammatical nature. His first aim has been to enable the learner to account for all the orthographical changes which words undergo in the process of formation and inflection, accompanying his observations by a continual reference to those rules of the Grammar which bear upon the points under consideration; and whenever a sen-

tence whose component parts have been analyzed presents in its structure any peculiarity worthy of note, the syntactical rule affecting it is given at length, and to this reference is afterwards made as often as appeared necessary. By this means the student is gradually made acquainted with the syntax of the language, and is enabled to dispense for the present with the systematic work on the subject which the author is now engaged in preparing for the press. The phrases and sentences quoted for the purpose of elucidating their syntactical construction have generally been left unpointed; partly because, the formation and inflection of the individual words having just before been explained, the points were considered unnecessary, and partly to afford practice in reading without their aid.

The solution of exegetical difficulties has been left almost entirely to the professor who may adopt the Analysis as a textbook, or to works expressly devoted to the subject, for the advantageous use of which the student will find himself by means of his grammatical investigations well prepared. When, however, the real or apparent difficulty of a passage turns upon a grammatical point, it has been carefully considered; and in this manner many suggestions have been made which the critical expounder of the Scriptures may not find entirely destitute of interest.

In making the selections for analysis, the author has been guided by the desire to meet as fully as possible the requisitions of the biblical student both as philologist and theologian; and hence those portions which combine uncommon beauty of style with matter of more than ordinary interest, have uniformly received the preference. It is true that selections made on this principle are liable to contain an unusual number of difficulties; but the fulness of the illustrations will prevent any inconvenience from this source, while by such a course of reading the student will attain a mastery of the language and a readiness in solving intricate points which the perusal of easy portions alone would never have conferred.

The poetical division of the work is preceded by a succinct statement of the peculiarities which exist in the structure of Hebrew poetry. It is not denied that the interest of the sub-

ject, independent of its great importance in an exegetical point of view, would well warrant a more ample consideration; still, although an elaborate discussion was forbidden by the nature and limits of the present publication, it is hoped that what has been advanced will suffice to prepare the learner for entering upon the study of the Hebrew poetical writings with interest and profit.

The Exercise in Hebrew Composition which closes the work, will afford to those who desire it a good opportunity of testing the extent and correctness of their grammatical acquirements. Of the beneficial effects of this, no one can for a moment doubt; it being admitted on all hands that the practice of composing in a foreign tongue is the surest means of thoroughly penetrating its spirit, and at the same time affords the most accurate test of scholarship.

III. The few words which are now offered with regard to the mode of employing the present work in connection with the study of the Grammar, are addressed more particularly to those who have not the benefit of an instructor's advice. The student should first make himself well acquainted with the letters of the Alphabet and the Vowel-system, together with the rules of Syllabication and the powers and uses of Sh'wa and of Daghesh forte and lene, reducing what he learns to practice by means of the exercises pp. 16 and 32. He should next read the chapter on Personal Pronouns, and thence proceed to the formation of the Verb §131. Having gone as far as §155, he should carefully study what follows to §203; by which means he will make himself master of the construction of the paradigm p. 116: and as this may be said to include all the others, which deviate from it only according to certain rules depending on the nature of the letters entering into their composition, he will find it to his advantage to commit it well to memory; this his knowledge of the manner in which the inflections are produced will enable him to accomplish without any great demand upon his patience.

He may then commence reading Hebrew with the help of the Analysis and a lexicon; and although it is not necessary that he should look out every reference to the Grammar, he is recommended to turn to those parts, when referred to, which he has

already studied, in order to become familiar with the practical application of the rules they contain. Having gone in this manner through the first chapter of Genesis, he should in reviewing it endeavour to account for every thing as far as possible without the aid of the Analysis, consulting it only as occasion may require. And here it may be mentioned that, although it has been a part of the author's plan to gradually become less minute in his explanations; he has still thought it incumbent upon him, in order to render his work complete, to continue to clear away every real difficulty, even at the hazard of tedious repetition; trusting that the student will be true to himself, and as he advances avail himself less and less of the aid thus afforded. In the meantime the systematic study of the Grammar should not be neglected; having completed what relates to the Perfect Verb by a careful perusal of §§ 204—220, he should then take up the Imperfect Verbs, preceding those of Class I. by the study of that portion of Chap. VII. Book II. which treats of the Guttural letters, and those of Class III. by that on Semi-vowels.

The chapters on the formation and inflection of Nouns will next demand the student's attention. Their classification will be found to be perfectly simple and easy: they have been divided according to their manner of forming the construct into three declensions singular and plural, a supplementary or fourth declension being added to those of the singular, containing the feminines which end in נָּ ; the plural absolute is also divided into three classes. In every case the classification is essentially the same; that is to say, the first division contains nouns which are immutable, the second those which suffer a single vowel change, and the third such as suffer two, viz. either the shortening of one vowel and the rejection of another, or the rejection of a vowel and the consequent formation of a new syllable. These changes all depend on a few simple principles, the knowledge of which will enable the student to ascertain the inflections of any noun, even without being able to recal to mind the particular class and subdivision to which it belongs. The remainder of the Grammar may be read in the order and manner which the learner finds most convenient, always observing to combine the theore-

tical study of the language with constant reading and revision, and also with especial attention to the references made in the Analysis to those portions which he has already perused.

The present work, the author takes pleasure in informing the public, is to be considered as the joint production of himself and of his friend Mr. WM. W. TURNER; since in both the plan and execution of it they have borne an equal share. With regard to the manner in which the typographical department has been superintended, the work it is trusted will speak for itself. It is now presented to the biblical student with the earnest desire that it may prove of service in promoting and disseminating a fundamental knowledge of the Original Scriptures.

New York University, November, 1838.

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GRAMMATICAL ANALYSIS

OF

SELECT PORTIONS OF THE HEBREW SCRIPTURES.

No. I. GEN. 1:1—5.

Verse 1.

רֵאשִׁית *in* (the) *beginning*. This word consists of the noun **רֵאשִׁית** *beginning*, formed from the primitive noun **רֹאשׁ** *head* by affixing the fem. term. **יָתֵד** (§ 494. I. 2.), and the prep. **בְּ** *in* (§ 668). As the word begins a sentence, its initial aspirate letter **ב** receives Daghesth lene (§ 39. 1.). The accent is on the ultimate by § 56. 1.

בָּרָא 3 pers. m. sing. pret. Kal. This is termed a verb **לָא**, from the third radical letter, which is **א** (§ 137). As **א** is a weak letter, and therefore cannot terminate a mixed syllable, the second radical instead of the usual (**א**) (p. 104) takes its corresponding long vowel (**אָ**), in which **א** then rests (§ 421. 1.). As this word, although not commencing a sentence, is preceded by a mixed syllable (**רֵשִׁית**), its initial **ב** takes Daghesth lene (§ 39. 2.). The accent is on the ultimate by § 57. 1.

אֱלֹהִים *God*, formed by adding the masc. plur. term. **ִים** (§ 550) to the singular **אֱלֹהִי**. In this case the termination **ִים** is employed to convey the idea, not of plurality, but of grandeur or excellence: hence this form is termed *pluralis excellentiæ* or *pluralis majesticus*, and is usually construed as a singular.

בָּרָא אֱלֹהִים (*creavit Deus*) *God created*. It is usual in Hebrew to place the verb before its subject.

וְ *to wit* (Lat. *scilicet*), the illustrative particle (see § 676).

שָׁמַיִם composed of the noun **שָׁמַיִם** *heaven*, which is used in the plural only (§ 560), and the def. art. **הַ** with Daghesth in the letter following (§ 628). The accent is on the penult by § 56. 2.

וְאֵת the illustrative particle אֵת with the simple conjunction וְ and prefixed (§ 684).

דָּאָרֶץ comp. of the Segholate noun אֶרֶץ *earth* (§ 501. 3.) and the def. art. הַ. As the initial letter of the noun is a guttural, which cannot receive Dagghesh, the short vowel () of the article is lengthened into () (§ 620. 1.), and the () of the א is changed into () in order to correspond (§ 102. 2. b.). The accent is on the penult by § 56. 2.

Verse 2.

וְהָיָה 3 pers. f. sing. pret. Kal of the verb הָיָה *to be*, termed from its last radical a verb לָהּ (§ 137); this ה is hardened into ה upon the addition of the fem. char. הָ, thus וְהָיָה for וְהָיָה (§ 439. 2.). The first syllable takes Methegh by § 63. 2. This verb agrees with אֶרֶץ, which is feminine by § 494. II. 1. b.

וְהָיָה instead of וְהָיָה (§ 535). The initial aspirate letter ה does not receive Dagghesh, as it is preceded by a simple syllable with a conjunctive accent (§§ 39. 4., 50.). The original form of this word being וְהָיָה, the tone, which by § 56. 2. is on the penult, retains its place, although for the sake of euphony ו is made to rest in its homogenous vowel *a*. For the origin and use of the two Pashtas which are placed above the word see § 51.

וְהָיָה comp. of הָיָה, a similar kind of noun to the preceding, and the simple conjunction וְ: before the labial ה this prefix should rest in its homogeneous vowel Shurek (§ 684. 3. a.); but as the next syllable bears a disjunctive accent, it here takes Kamets (§ 684. 3. b.).

וְהָיָה *vacuity and emptiness*, i. e. *void and empty*; the use of abstract nouns instead of attributives is of frequent occurrence in Hebrew. These two words of like meaning are employed according to a common Hebrew idiom to denote intensity. The similarity in their forms is called a *paronomasia*.

וְהָיָה (*ahh-shech*, § 13. Rule 3.) a Segholate noun of the participial form (§ 503. 2.), with ו conjunctive prefixed (§ 684). The accent is on the penult by § 56. 2.

עַל prep. *upon* (§ 667. 1.), connected by Makkeph to its complement the following noun (§ 70).

פָּנִים the *surface of*, construct (§ 567) of פָּנִים *face, surface*, used only in the plural (§ 560). It belongs to Dec. II. plur., which in forming the construct rejects the first vowel (§§ 579., 581. a.). The initial פ takes Dagghesh lene (see פָּנִים v. 1.). Although nouns in the construct state are generally to be rendered as having an article, they often appear without one, in which cases they are regarded as sufficiently defined by means of

the specifying noun with which they are placed in construction. (see § 567).

הָרוֹחַ a noun; הַ without Daghesch lena, see רוֹחַ above.

וְהָיָה עַל־מַיִם הָרוֹחַ and darkness (was) upon the surface of the deep. The omission of the substantive verb between the subject and predicate is of constant occurrence in Hebrew.

וְרוּחַ (w'ru'ah), רוּחַ a monosyllabic noun (§ 519. 2.) in the construct state belonging to Dec. I. a. (§ 569. a.); the vowel under ה is Pattahh furtive (§ 23). The prefix ו is Waw conjunctive (see וְאֵת v. 1.).

מְרֻחָה the feminine (to agree with רוּחַ) of מְרַחֵה part. Pihel of רָחַץ. The first radical ר preserves its Pattahh, although the following ה cannot receive Daghesch (§ 85. 2.). This feminine is formed from the masculine by adding the characteristic termination הָ (§ 494. I. 2.). The accent is on the penult by § 56. 2.

וַיִּמְרָא the noun מַיִם water is used only in the plural (§ 560); the (_) of מ is here lengthened into (_) on account of the accompanying pause-accent Cilluk (§ 107. 1.). The prefixed ו followed by Daghesch is the definite article (see וַיִּשְׁמְרוּ v. 1.).

Verse 3.

וַיֹּאמֶר and he said, comp. of יֹאמַר 3 pers. m. sing. fut. Kal of the אָמַר verb to say (§§ 271, 272) and a prefixed ו followed by Daghesch, which from its power of converting a future into an imperfect or historical past is called Waw conversive (§ 212 et seq.). The addition of this syllable at the beginning of the word causes the accent of the ultimate to be drawn back to the penult (§ 57. 4.); in consequence of which the vowel (_) of the former syllable is shortened into (_) (§ 215. 2.).

וַיְהִי 3 pers. m. sing. fut. Kal of the יָה verb to be, apocopated from יִהְיֶה, the last ה being rejected, and the first one taking the vowel (_), which is homogeneous to the following י (§ 98. 1.), while the preformative י resumes its original (_) (§ 162), thus וַיְהִי (§ 466). The apocopated form of the future is employed to intimate a wish, or a mild command (§ 208) less forcible than that conveyed by the imperative, which the Almighty needed not to employ, the mere expression of a wish being sufficient to insure obedience to his requests.

אֹרֶךְ a noun, the element light (Lat. lux).

וַיְהִי and there was, 3 pers. m. sing. fut. Kal of יָה with ו conversive (§ 466, see וַיֹּאמֶר above). As the preformative י has (_), the Daghesch which it would otherwise receive is omitted (§ 214. 2.); the Sh'wa however remains mobile, as is indicated by the Methegh which completes the first syllable (§§ 18, 63. 1. c.).

Verse 4.

וַיֵּרָא fut. Kal of the לָּהּ verb רָאָה *to see*, with ו conversive; the preformative י takes (_) for (_) because followed by the guttural ר (§ 442), and the third rad. ה is rejected on account of the prefix ו (§ 217. 1.).

אֵת the illustrative particle (see אֵת v. 1.), with (_) shortened into (_) on account of the following Makkeph (§ 678).

הָאוֹר *the light*; for הָ see הָאֶרֶץ v. 1.

כִּי the relative conjunction *that* (*quòd*) (§ 638). For the Dagheah lene in כ, see בָּרָא v. 1.

וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב *and God saw, to wit the light, that (it was) good*, i. e. God saw that the light was good.

וַיְבָרֶךְ fut. Hiph. of the perfect verb בָּרַךְ (§ 251), with ו conv., which latter causes the (_) of the simple future יְבָרֵךְ (§ 187) to be changed into (_) (§§ 100. 1. *note*, 216.). The second radical ר, which is preceded by Sh'wa quiescent, receives Dagheah lene by § 41. The accent is on the ultimate by § 57. 4.

וּבֵין comp. of prep. בֵּין *between* (§ 667. 1.) and ו conj., which here takes its homogeneous vowel *u* instead of Sh'wa, on account of the following labial (§ 684. 3. *a.*). As ב is preceded by a vowel, it does not take Dagheah lene (§ 38).

הַחֹשֶׁךְ Here the short vowel (_) of the def. art. ה remains before the strong guttural ח (§ 629. 1.).

וּבֵין הָאוֹר וּבֵין הַחֹשֶׁךְ *between the light and between the darkness*, i. e. *between light and darkness*. The prep. בֵּין is generally as in this instance repeated before the latter of two nouns which it serves to place in opposition to one another.

Verse 5.

וַיִּקְרָא fut. Kal of קָרָא *to call*, with ו conv. As this is a verb לָּא, the second radical takes *ā* in the future instead of *ō* (§ 424),

לְהָאוֹר *to the light* for הָאוֹר, the noun אוֹר preceded by the prep. ל and def. art. ה (see הָאֶרֶץ v. 1.); the ה of the latter is rejected, and its vowel given to the preceding ל (§ 670. 1.).

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם *and God said to the light, 'day'*, i. e. he called the light *day*. This is the usual construction, the name given being put in the accusative, and the person or thing named in the dative.

וּלְחֹשֶׁךְ *and to the darkness*, consisting of the noun חֹשֶׁךְ preceded by ו conjunctive, the prep. ל, and the def. art. ה. As in the word לְאוֹר, the ה of the article is rejected by § 77. 3., and its vowel, which before the

strong guttural **ח** remains short (§ 629. 1.), is given to the preceding **ל**, thus **לְחֹשֶׁךְ** for **לְהֹחֶשֶׁךְ** (§ 670. 1.).

קָרָא the accent, which by § 57. 1. should be on the ultimate, is thrown back to the penult, as the first syllable of the next word is accented, in order to avoid the concurrence of two tone-syllables (see § 60).

לַיְלָה (*lā-y'lá*) the noun **לַיְלָה** *night* with **ה** parag. (§ 82. 2. b.); the () of the first syllable being lengthened into () on account of the pause-accent (see **הַמָּיִם** v. 2.). The accent of **לַיְלָה** is on the penult by § 56. 2., and it retains its place on the reception of the paragogic termination, which is always unaccented (§ 54. 3.).

עָרָב a Segholate noun (§ 501. 3.) accented on the penult by § 56. 2.

בָּקָר a Segholate of the participial form (§ 503. 2.).

אֶחָד the cardinal numeral *one*, in the masc. sing. absolute, agreeing with **יוֹם** (§ 610).

No. II. GEN. 1 : 6—8.

Verse 6.

רָקִיעַ (*rā-kī'ā*) a noun formed like the Chald. part. pass., from the root **רָקַע** (§ 504. 2.); the () under **ע** is Pattahh furtive (§ 23).

בְּחֹדֶה comp. of **חֹדֶה** constr. of **חֹדֶה** (§§ 93. 2. a. note, 569. d. note) and prep. **ב** *in* (see **בְּרִאשִׁית** v. 1.).

וַיְהִי 3 pers. m. sing. fut. apoc. Kal of **יָדַע** with **ו** conjunctive (§ 684). This would make **וַיְהִי** (see **וַיְהִי** v. 3.); but as the concurrence of two Sh'was at the beginning of a word is inadmissible, since it would render necessary the pronunciation of three consonants without an intermediate vowel (§ 15), the first of them is here regularly changed into the vowel () (§ 104. 4. b.), in which the following **י** then rests (§ 684. 2.).

מַבְדִּיל part. Hiph. of **בָּדַל** (§ 189) : **ד** with Daggh. lene, see **וַיַּבְדִּיל** v. 4. **לַמַּיִם** *to water*, comp. of the noun **מַיִם** and the prep. **ל**; the () of the penult is lengthened into () by the pause-accent (see **הַמָּיִם** v. 2.), which also causes the prep. **ל** to take () instead of () (§ 671).

וַיִּהְיֶה מַבְדִּיל בֵּין מַיִם מַיִם lit. *and let it be dividing* (§ 164) *between water* (with respect) *to water*, i. e. let it divide water from water. In this instance the place of the second **בֵּין** (see **וּבֵין הַחֹשֶׁךְ** v. 4.) is supplied by the prep. **ל**; a construction of less frequent occurrence than the other.

Verse 7.

וַיַּעַשׂ (*way-yā'hs*) fut. Kal of **עָשָׂה**, with **ו** conv., which causes the third radical **ה** to be elided, while the preformative **י** takes () on account

of the following guttural (see וַיִּרָא v. 4.); the guttural ט takes Pattabh furtive instead of (), to facilitate its enunciation (§ 23).

הַרְקִיעַ the def. art. has () on account of the following guttural ר (see הָאָרֶץ v. 1.), and takes Methegh by § 65. 1. a.

הַיָּמִים with two Pashtas and the tone on the penult (see הוֹדֵי v. 2.).

אֲשֶׁר the relative pronoun *who, which, what*, of both genders and numbers (§ 636).

מִתַּחַת for מִתְּתָח comp. of the prepositions מִן *from* and תַּחַת *beneath*; the ך of the former is assimilated to the ך of the latter by § 77. 2., which is denoted by the insertion of Dagghesh compensative in ת (§ 672).

לְהַרְקִיעַ for לָרְקִיעַ, see לָאוֹר v. 5. and הַרְקִיעַ above.

מֵעַל for מִעַל comp. of the prepositions מִן *from* and עַל *upon*. Here also as in מִתַּחַת the ך of מִן is elided; as however it cannot be compensated by Dagghesh in the following letter, which is a guttural (§ 84. 3.), the short vowel () of מ is changed into the longer () (§ 102. 1. c.), in order to form a simple syllable (§ 16. b.). See § 672.

* *בין המים אשר מתחת לרקיע וגו' between the water which was from beneath as to the firmament and between the water which was from above as to the firmament, i. e. between the water which was below and that which was above the firmament.*

Verse 8.

שָׁמַיִם the () of מ (see הַשָּׁמַיִם v. 1.) is lengthened into () on account of the pause-accent (see הַיָּמִים v. 2.).

שֵׁנִי the ordinal numeral *second* (§ 623).

No. III. GEN. 1:9—13.

Verse 9.

יִקָּלוּ *let there be collected*, 3 pers. m. plur. fut. Niph. of קָלַה, for יִקְלוּ (§ 439. 2.).

מִקּוֹם a noun formed from the inf. abs. of the עָו verb קָם by prefixing מ (§ 522. 1.).

וַיִּתְּרָא *so that there may be seen*, 3 pers. f. sing. fut. Niph. of יָתַר with ך conj. As the first rad. ר is a guttural, which cannot receive Dagghesh, the () of the preformative is lengthened into () (§§ 260, 261); and as the third rad. is ה, the second takes () instead of () by § 438. 2. As the accent is on the last syllable, the first takes Methegh by § 65. 1. a.

* *וגו' etc.*, a contraction of וְגוֹמֵר *and so forth*, comp. of Chald. גְּמַר *completion* and ך conj.

דַּיְבָשָׁה comp. of יָבֵשׁ a noun from inf. Pi'el of יָבַשׁ *to be dry* (§ 507) and the def. art. הַ meaning *the dry land*, for דְּאֵרֶץ דַּיְבָשָׁה; like Lat. *dextra*, *right hand*, for *manus dextra*.

Verse 10.

לִיבָשָׁה for לְדַיְבָשָׁה, the ה of the def. art. being rejected by § 670. 1. וּלְמִקְנֶה comp. of מִקְנֶה constr. of מִקְנֶה *collection* (§ 572. note) from the root קָנָה, formed by prefixing מ (§ 536); the prep. לְ; and ו conj., which takes the vowel *u* because followed by a letter with Sh'wa (§ 684. 1.). This word is not like its parallel לִיבָשָׁה accompanied by the article, because, as the specifying noun with which it is in construction is definite, the whole idea expressed by the two words is considered as being thereby defined (see § 567).

יָמִים masc. plur. abs. of יָם (§ 575. 4. note).

Verse 11.

וְהָיָה 3 pers. f. sing. fut. apoc. Hiph. of הָיָה (§ 209. 1.), agreeing with אֶרֶץ.

עֵשֶׂב a Segholate noun with the accent on the penult (§ 56. 2.). The accompanying Y'thibh is a *prepositive* regularly placed under the right edge of the initial letter (§ 51).

מְזַרֵּעַ part. Hiph. of the זָ gutt. verb זָרַע; the (_) under ע is Pattahh furtive (§ 310).

זֶרַע *seedling seed*, i. e. producing seed. It is very common in Hebrew to employ as the complement to a verb a correlate noun denoting the product of the action, for the sake of perspicuity or of intensity.

עֵץ is in the construct with the following פְּרִי, and belongs to Dec. I. a. (§ 569. a.). עֵץ פְּרִי *tree of fruit*, i. e. fruit-tree.

עֹשֶׂה (ʾhō-sē) act. part. Kal of the עָשָׂה verb (see par. p. 182). The tone of the word is drawn back to the penult on account of the following accented monosyllable פְּרִי (§ 60). The accompanying accent (_) is the conjunctive Mahpach (§§ 50, 51).

פְּרִי As the preceding word עֹשֶׂה bears a conjunctive accent and ends in a simple syllable, the initial labial of פְּרִי takes Daghesth forte; עֹשֶׂה פְּרִי must therefore be pronounced 'hō-sep p'ri (§ 35).

לְמִינֵהּ the noun מִין *sort, kind* (§§ 520. 1.), preceded by the prep. לְ; and followed by the pronominal suffix of the third pers. m. sing. ך (par. p. 241) agreeing with עֵץ. The accent is on the suffix by § 58. 1.

זָרַע the Segholate זָרַע with pron. suff. ך, on receiving which the vowels of the noun undergo the same change as in forming the plural construct (see § 591, where for "the nouns" read *the singular nouns*).

זרעו אשר *which its seed*, i. e. whose seed. This is a very common construction of the relative אשר, which, being of both genders and numbers (see the word v. 7.), is placed absolutely at the commencement of the phrase, and its gender, number, and case afterwards pointed out in the proper place.

בו the prep. ב. with pron. suff. 3 pers. m. sing. (§ 673).

Verse 12.

וַתוֹצֵא *and it brought forth*, 3 pers. f. sing. fut. Hiph. of the פִּי verb יָצָא *to go forth*, whose original י is in this species restored (§ 346). The prefixed ו conv. causes the ultimate vowel (י) of the simple future וַתוֹצִיא to be changed into (ו) (see וַיִּבְדֵּל v. 4.).

לְמִינֵהוּ i. q. לְמִינוֹ v. 11., a fuller form of the suffix being taken (see par. p. 241):

עֶשְׂהוּ-פָרִי ('*hō-sep p'ri*). As these two words are connected by Makkeph, they are considered as one; accordingly the first loses its accent (§ 70), and takes Methegh on the penult (§ 66). The point in the initial פ of the second is Daghes forte (§ 35).

No. IV. GEN. 1 : 14—19.

Verse 14.

מֵאֹרֹת (written *defectively* as it is called for מְאֹרֹת, see § 13. Rules 2, 4.) fem. plur. of מְאֹרֶת *a light* (Lat. *lumen*) (§ 522. 1.), belonging to Dec. II. d., Class II.

יְהִי מֵאֹרֶת *let there be lights*. The masc. sing. verb (see יְהִי v. 3.), being followed by a fem. plur. noun, is to be construed as impersonal.

בְּרָקִיעַ comp. of רָקִיעַ constr. of רָקִיעַ Dec. II. d. and the prep. ב. On the concurrence of two Sh'was at the commencement of the word, the first of them is changed into the shortest vowel (י) (§ 670. 2.).

לְהַבְדִּיל inf. constr. Hiph. of בָּדַל with prep. ל. It assumes the construct form on account of the prefixed preposition (§ 161).

הַיָּמִים comp. of יָמִים (see the word v. 5.) and the def. art. הַ (§ 628).

וְהָיָה *and they shall be*, consisting of הָיָה 3 pers. plur. pret. Kal of הָיָה and ו conv. preterite (§ 218), by means of which the future signification of the preceding יְהִי is attributed also to הָיָה (see § 219).

לְאֹרֹת comp. of אֹרֶת for אֹרֹת (see מֵאֹרֶת above) fem. plur. of אֹרֶת and the prefixed prep. ל.

וּלְמוֹצָיִם plur. of the masc. noun מוֹצֵא (§ 518. 1.), with the prefixed prep. ל and ו conjunctive, which latter here rests in its homogeneous

vowel Shurek by § 684. 1. The accent *Munahh* under *נ* supplies the place of *Methegh* (§ 68).

לְאוֹתָם וּלְמִדּוֹתָם for *signs and for seasons*, i. e. for signs of seasons, to indicate the seasons; an instance of the grammatical figure *hendiadys*, in which two nouns are joined together by a conjunction instead of being placed in construction. This is not of unfrequent occurrence in Hebrew.

וּלְמִדּוֹתָם comp. of *יָמִים* plur. of *יֹם* (see § 575. 1. *note*) and the prefixes *וּלְ*, for which see *וּלְמִדּוֹתָם* above.

שָׁנִים plur. of the fem. noun *שָׁנָה*, which takes either of the plural terminations *־ים* or *וֹת* (§ 558. 2.).

Verse 15.

לְמַאֲוֹרָה for *לְמַאֲוֹרָה*, see *בְּרִקִּיעַ* v. 14.

לְהָאִיר for *causing light, to give light*, inf. Hiph. of *אִיר* to be light (§ 372), with the prep. *לְ*.

Verse 16.

וַיַּעַשׂ see the word v. 7.

שְׁנֵי constr. of *שְׁנַיִם* the cardinal numeral *two* (§ 610).

הַגְּדֹלִים the *great*, masc. plur. of the adj. *גָּדוֹל* Dec. II. *d.*, Class II., with the def. art. prefixed. It agrees in gender and number with the preceding *הַמַּאֲוֹרָה* the plural of the masculine noun *מַאֲוֹר*, which, although ending in the plural in either *־ים* or *וֹת* (§ 558. 1.), constantly retains in that number the gender of the singular. It is usually the case, as in the present instance, that an adjective which relates to a definite noun is also made definite.

הַמַּאֲוֹרָה הַגְּדֹלִים (*lumina magna*) *great lights*. In Hebrew an adjective employed as a mere qualificative is placed after its noun.

לְמַמְשָׁלָהּ sing. constr. of *מַמְשָׁלָהּ* *rule, dominion*, a fem. noun of Dec. IV. (§ 573. *c. note*) from *מָשַׁל* to *govern*, with prep. *לְ*. The accent is on the penult by § 56. 2. *לְמַמְשָׁלָהּ הַיּוֹם* for *the dominion of the day*, i. e. to rule over, to regulate the day.

הַקָּטָן the *great light and the small light*, i. e. the greater light and the smaller light, viz. in relation to one another.

הַיּוֹלָה the noun *לֵיל* with *הַ* paragogic (§ 82. 2. *b.*) and the def. art. *הַיּוֹלָה* masc. plur. of *יוֹלָה* Dec. II. *b.*, Class I., with def. art. prefixed. *Methegh* is placed under the antepenult by § 65. 1. *a.*

Verse 17.

וַיִּתֵּן fut. Kal of the *נָתַן* verb *נָתַן* (§ 317) with *ו* conversive.

אֹתָם *them*, the illustrative particle אֹת with the pronominal suffix of the third pers. masc. plur. ׁם (§ 678).

הַשְּׂמִיּוֹת see the word v. 1.; the (ִ) of the penult is here lengthened into (ִ) on account of the accompanying pause-accent (§ 107. 1.).

Verse 18.

וְלֹא־יִשְׁלַח inf. constr. of מִשַּׁל, with the prep. לַ (§ 161), the (ִ) of which is changed into (ִ) by § 670. 2., and the simple conjunction וְ.

בַּיּוֹם *over the day* for בַּיּוֹם. The ה of the article is rejected, and ה takes its vowel (§ 670. 1.).

וְיִבְרָאָה for וְיִבְרָאָה (§ 670. 1.), see הַיְלֵלָה v. 16. The conjunction וְ takes *u* before the labial ב by § 684. 3. *a*.

וְלֹא־יִשְׁלַח see לֹא־יִשְׁלַח v. 14.; as prep. לַ has Sh'wa, the prefixed וְ conjunctive takes *u* (§ 684. 1.). The first syllable has Methegh by § 65. 1. *a*.

No. V. GEN. 1 : 20—23.

Verse 20.

וְיִשְׂרָצוּ 3 pers. plur. fut. Kal of שָׂרַץ *to swarm with, to produce in abundance*.

שָׂרַץ *creatures produced in abundance, as reptiles, &c.*, a collective Segholate noun from the root שָׂרַץ (§ 501. 3.).

חַיָּה fem. of the adj. חַי *living, alive*, from the verb חָיָה, the third radical on the reception of the asyllabic termination -ה being restored in the form of Daghesh forte (§ 32). It agrees in the feminine with the Segholate noun נֶפֶשׁ, which is common (§ 495. 2.).

וְיִשְׂרָצוּ נֶפֶשׁ חַיָּה *reptiles of a living breath*, i. e. live reptiles.

עוֹף *fowl*, that which flies, a collective noun from עָף *to fly* (§ 519. 2.).

יָעוֹפֵף fut. Pi'el of the עָף verb עוֹף, which in this species doubles the third radical instead of the second (§§ 380, 381).

עַל־פָּנָי lit. *on the surface of*, meaning here *in front of, over against*.

Verse 21.

וְיִבְרָא fut. Kal. of the בָּרָא verb בָּרָא, whose second radical takes the vowel (ִ) on account of the following א (§ 424), with וְ conv.

תַּיִמִּים (תַּיִמִּים) plur. of the masc. noun תַּיִם *sea-monster* Dec. I. c., Class I.

כָּל (cōl) *the whole of, all, every*, constr. of כָּל *all*; this, being followed by Makkeph, loses its accent (§ 70), and consequently its long vowel Hholem is shortened into Kamets Hhatuph (§ 101. 3. *a*).

הַחַיָּה fem. adj. with def. art., lit. *which (is) living*, the article here supplying the place of a relative pronoun (§ 635). Methegh accompanies the first () by § 63. 1. a.

הִרְמָשׁוּ act. part. f. sing. Kal of רָמַשׁ *to creep* (§ 503. 2.), with the def. art., which here takes () on account of the following guttural (§ 629. 1.). It belongs by its form to Dec. I. d., and agrees with הַחַיָּה.

שָׂרָצוּ 3 pers. plur. pret. Kal of שָׂרַץ.

לְמִינֵיהֶם for לְמִינֵיהֶם (see §§ 598, 599) plur. constr. of the noun מִין with suff. 3 pers. m. plur. הֶם (§ 587. 2. a.) and the prep. לְ prefixed. The suffix הֶם is one of those which constantly take the accent, and are thence termed *grave* (§ 590. 1.).

כָּל עֹרֵף כִּנָּף *every fowl of wing*, i. e. every bird that flies.

Verse 22.

וַיִּבְרָךְ fut. Pi'hel of the בָּרַךְ gutt. verb, with ו conv. The Daghesch of the preformative י is omitted by § 214. 2.; and as the second radical is a guttural, the () of the first is lengthened into () (§§ 286, 287). The accent is shifted to the penult on the reception of ו, and consequently the () of the ultimate is shortened into () (§ 215. 3.).

לְאָמֵר consisting of אָמַר inf. constr. of אָמַר with prep. לְ, which by § 104. 4. c. makes לְאָמֵר; and this, on account of the extreme weakness of א, which causes it to prefer resting in a vowel, is further changed to לְאָמֵר (§ 88. 4.); lit. *in saying*, i. e. in the words following.

פָּרָה m. plur. imp. Kal of the פָּרָה verb לָהּ; the last radical is rejected by § 439. 2.

וַיִּרְבּוּ m. plur. imp. Kal of רָבָה (see preceding word), with ו conjunctive, which rests in its homogeneous vowel *u* by § 684. 1.

וַיִּמְלֹא m. plur. imp. Kal of the מָלָה verb מָלָה, with ו conj., which rests in *u* by § 684. 3. a.

בְּיָמֵיהֶם for בְּיָמֵיהֶם, see בְּיָמֵים v. 10.; the ה of the article is rejected, and its vowel given to the preceding ב, by § 631. 1.

וַיִּרְבּוּ fut. apoc. Kal of רָבָה, the third radical of the simple future וַיִּרְבּוּ (par. p. 182) being rejected, and the () of the second shifted back to the first (§ 209. 3.). The accent is on the penult by § 55. 2.

No. VI. GEN. 1: 24—31.

Verse 24.

וַיִּצְאָה 3 pers. f. sing. fut. apoc. Hiph. of יָצָא (see וַיִּצְאָה v. 12.), the ultimate vowel י of the simple future וַיִּצְאָה (§ 346) being changed into () (§ 209. 1.).

לְמִינָהּ the noun מִיִּין with suff. 3 pers. f. sing. (§ 586) and prep. לְ. . .
וְרָמַשׁ the Segholate noun רָמַשׁ with accent on the penult (§ 56. 2.);
in consequence of which the prefixed ו conjunctive takes (ְ) instead of
(ִ) (§ 684. 3. b.).

חֵיטָּ with ו parag. (§ 82. 3.) for חֵיטָּ constr. of חֵיטָּ Dec. IV. b. The
short vowel (ְ) is accompanied by Methegh in order to complete the
syllable (§ 63. c.); for, as the second vowel is rejected on receiving the
asyllabic augment ו (§ 104. 2.), the Dagghesh of ו is omitted by § 33. 1.

Verse 25.

חַיִּית הָאָרֶץ *the beasts of the field*; the collective חַיִּית, being in construc-
tion with a definite noun, does not take the article (see וְלִמְקָנָה v. 10.).

Verse 26.

נַעֲשֶׂה *let us make*, first. pers. plur. fut. Kal of עָשָׂה. As the first radical
is a guttural, the preformative נ takes the homogeneous (ְ) of the
following compound Sh'wa (§ 256); and this (ְ) is accompanied
by Methegh according to § 63. 1. b. As the third radical is ה, the second
takes the vowel (ְ) (§ 438. 2.). This verb agrees in the plural with the
noun אֱלֹהִים according to its grammatical form; but as the noun is logic-
ally in the singular (see בְּרָא אֱלֹהִים v. 1.), the verb is to be regarded as
agreeing with it in this particular also.

בְּצַלְמֵנוּ comp. of צֶלֶם a Segholate noun which undergoes in the sin-
gular the same change on receiving a suffix as in forming the plural
construct (§ 591), נוּ the pron. suffix of the first pers. plur. preceded by
the vowel of union (ְ) (§ 587. 1.), and the prep. בּ. The accent is on
the penult by § 58. 2.

כְּדִמּוּתָנוּ comp. of דָּמָה from the לָהּ verb דָּמָה (§ 532), the pron.
suffix נוּ, and the prep. כּ, whose (ְ) is changed into (ְ) by § 670. 2.
The initial כ takes Dagghesh lene by § 39. 3. The accent is on the
penult by § 58. 2.

כְּדִמּוּתָנוּ *in our image, according to our likeness*, i. e. like us
and no other; the two terms of similar import being employed to give an
intensive force to the assertion. See חָזַר וּבָהּ v. 2.

וַיִּרְדּוּ 3 pers. m. plur. fut. Kal of יָרַד, the third radical being rejected
by § 439. 2. In Hebrew, as in other languages, collective nouns, although
bearing the singular form (as the word אָדָם in the present instance),
are frequently construed as plurals.

בְּדִבְרֵהּ comp. of דָּבַר constr. of דְּבָרָה a coll. noun of Dec. IV. d., and
the prep. בּ, which takes (ְ) by § 670. 2. The first letter ב, although
commencing a word, does not receive Dagghesh; because the preceding

word ends in a simple syllable, and is accompanied by a conjunctive accent (§ 39. 4.): and the third, ג, is also destitute of one, although preceded by Sh'wa quiescent, because the word is in the construct (§ 41).

וְ the conjunction ו rests in *u* on account of the following labial ב (§ 684. 3. a.).

וּבְהִבְהִמָּהּ for וּבְהִבְהִמָּהּ, for ו see the word preceding; the ה of the article is rejected by § 670. 1.

הָרִמָּשׁ m. sing. act. part. Kal of רָמַשׁ with the def. art., agreeing in all respects with the noun הָרִמָּשׁ to which it relates, in the same manner as an adjective. See הַגְּדָלִים v. 16.

Verse 27.

וּ בְצַלְמִי וְ pron. suff. 3 pers. m. sing. (see בְצַלְמִי v. 26.).

אֵת *him*; the illustrative particle אֵת with pron. suff. 3 pers. m. sing. (§ 678). This pronoun agrees with the same collective noun אָדָם (see וְיִרְדּוּ v. 26.) in the singular, the latter being here regarded as the name of a species without respect to the individuals which it includes.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ and *God created man in his own image, in the image of God he created him*, i. e. God created man in his own image and not in any other. The intensity which in verse 26 was expressed by the addition of another word of similar meaning (בְּדְמוּתִי) is here signified by a repetition of the entire statement in a different form.

וְנִקְבָּהּ the conjunction ו takes *u* by § 684. 1.

אֹהֶם see the word v. 17. Here the pronoun is put in the plural number, because the collective אָדָם to which it refers is now spoken of as including different individuals.

Verse 28.

וַיִּבְרָךְ וְג' see v. 22.

לָהֶם *to them*, the pron. suff. of the third pers. plur. הֶם joined to the prep. לָ which then takes () (§§ 671, 673).

כְּבִשָּׂה for כְּבִשְׂוָה (§§ 100. 1. note, 485.) imp. m. plur. Kal of כָּבַשׁ with pron. suff. 3 pers. f. sing. (see p. 197).

וְיִרְדּוּ imp. m. plur. Kal of יָרַד with ו conj. (see יִרְבּוּ v. 22.).

בְּרִיָּה see the word v. 26. Its initial aspirate ב here takes Dagghesh lene, because the preceding word, although ending in a simple syllable, is accompanied by a disjunctive accent (§ 39. 3.).

הָרִמָּשׁ see the word v. 21.

Verse 29.

הִנֵּה interj. *lo! behold!* i. q. הִן (Lat. *en!*). This particle is frequently placed at the commencement of a proposition, for the purpose of soliciting the reader's attention, and thereby conferring emphasis on what is stated.

נָתַחִי first pers. sing. pret. Kal of **נָחַח**; the second **נ**, being accompanied by Sh'wa, is assimilated to the following **ח**, which is indicated by the Dag-hesh forte placed in the latter (§§ 77. 2., 333.).

לָכֶם *to you*, prep. **לְ** with suff. **כֶּם** 2 pers. m. plur. (see **לָהֶם** v. 28.).

אֶת-כָּל-עֵשֶׂב three words connected by Makkeph (§ 70).

זָרַע part. act. Kal of **זָרַע**, with Pattahh furtive under **ע** by § 300.

זָרַע זָרַע (*seminantem semen*) sowing, scattering (its) seed. Comp. **מְזַרֵּעַ** v. 11.

כָּל-הָאָרֶץ *the whole of the earth*, the whole earth (see **כָּל-נֶפֶשׁ** v. 21.). **כ** does not take Dag-hesh lene, because it is preceded by a simple syllable with a conjunctive accent (§ 39. 4.).

וְאֵת-כָּל-הָעֵץ The illustrative particle **אֵת** here points out **כָּל-הָעֵץ** as the object of the transitive verb **נָתַחִי** and in apposition with **כָּל-הָאָרֶץ** (§ 676).

אֲשֶׁר-בּוֹ *which in it*, i. e. in which, see v. 11.

זָרַע for **זָרַע** on account of the accompanying pause-accent (§ 107. 1.).

יִהְיֶה 3 pers. m. sing. fut. Kal of **הָיָה** (§ 466). As the Sh'wa under the first **ה** is mobile, the short vowel () preceding it takes Methegh by § 63. c.

אֶכְלָה (*aōch-lá*, § 24. 2. a.) a fem. noun formed from the masc. **אָכַל** by adding the fem. term. **-הָ** (§ 503. 2.).

Verse 30.

וְלִכְלֹ- comp. of **כָּל** (see the word v. 21.) with prep. **לְ** and conjunctive (see § 684. 1.).

הָאָרֶץ the accent T'lisha Gh'dhola (~) placed on this word is a preposi-tive (see § 49), but the tone as usual is on the penult.

עֵשֶׂב *all greenness of herb*, i. e. every green herb; an abstract noun used instead of an attributive (see **הָיוּ רִבְבוֹ** v. 2.). The illustrative particle **אֵת** here also shows that the force of **נָתַחִי** extends to the word **כָּל**.

Verse 31.

טוֹב מְאֹד *strength*, and as an adverb *very* (§ 663. 1.); thus here **מְאֹד** *very good*.

No. VII. GEN. 2: 1—3.

Verse 1.

וְנִכְבְּדוּ *and there were entirely finished*, 3 pers. m. plur. fut. Pu'hal of the **לָה** verb **כָּבַד** *to be finished*, with **ו** conversive. The third radical is rejected by § 439. 2.; **י** without Dag-hesh, see **יָדָה** 1: 3.

צָבָא comp. of the noun צָבָא and the pron. suffix ׀ (see § 586), the addition of which occasions the rejection of the first vowel of the noun (§ 590. 2.). וְכָל-צָבָא and *all their hosts*, i. e. all which they contain.

Verse 2.

וְיָכַל fut. Pi'hel of כָּלָה with ׀ conv., for וְיִכְלֶה (§ 217. 1.).

בְּיוֹם for בְּהַיּוֹם (§ 670. 1.).

דִּשְׁבִּיעִי *the seventh* (§ 623), agreeing in every respect like other adjectives with the noun to which it relates.

מִלְאָכָה constr. of the fem. noun מִלְאָכָה, which is מִלְאָכָה (§ 573. c. note), with pron. suff. 3 pers. m. sing., on receiving which the same change takes place in the vowels of the noun as in the masculine Segholates (see § 591).

וְשָׁבָה fut. Kal of שָׁבָה.

מִבֶּל- comp. of בֶּל- and the prep. מִן for מִן followed by Daghes forte on account of the assimilated ׀ (§ 672).

Verse 3.

עָשָׂה pret. Kal לָה (§ 438. 2.).

יַקְדֵּשׁ fut. Pi'hel of קָדַשׁ.

אֵהָא see the word 1 : 27.

לַעֲשׂוֹה inf. constr. of the ע gutt. and לָה verb עָשָׂה, with the prefixed prep. לְ, which here takes () by § 670. 2., and is accompanied by Methegh (§ 63. 1. b.): lit. *in making, doing*, i. e. in deed, in fact; compare לַאֲמֹר 1 : 22.

No. VIII. GEN. 2 : 4—25.

4. אֵלֶּה *these*, i. e. the facts that have now been narrated; com. plur. demonstrative pronoun (see § 634), with the accent on the penult, to enable the long vowel () to make a mixed syllable (§ 55. 1.).—הַיְלָדוֹת a feminine plural noun formed from the verbal root יָלַד by prefixing the letter ה (§ 518. 2.), lit. *generations*, i. e. genealogy = history, as ancient history consisted chiefly of genealogies. The first syllable takes Methegh by § 63. 2.—בְּרָאָם inf. Niph. of בָּרָא, with pron. suff. 3 pers. m. plur. ׀, and prep. בְּ; lit. *in their being created*, i. e. during their creation. As to the ה, which in most editions is put in a smaller character than the rest of the word, see § 5. note.—עֲשׂוֹת see לַעֲשׂוֹת v. 3.—יְהוָה אֱלֹהִים *Jehovah God*, i. e. *the God Jehovah*, or as it is usually rendered *the Lord God*. These two appellations of the Deity are placed in

apposition. For the pointing of יְהוָה see § 71., and for its etymology § 647.—יְהוָה עֲשֵׂה יְהוָה lit. *in the day of Jehovah's making*, i. e. during the time in which Jehovah made.

5. וְכָל שִׁיחַ טָרֵם יִהְיֶה lit. *and every plant before it was*, i. e. before there was any plant. The particle טָרֵם is generally followed by a future tense, which however is to be rendered as a past, the literal signification being *before an event was going to be*, i. e. before it took place.—בְּאַרְץ־ for בְּהָאָרֶץ (§ 670. 1.); there is no Dagghesh in ב, by § 39. 4.—יִצְמַח fut. Kal of the ל gutt. verb צָמַח. On account of the final guttural, the second radical takes () (§ 298), which by the pause-accent is lengthened into () (§ 107. 1.).—כִּי לֹא הָמָטִיר רִגְוִי This and all which follows to the end of the verse is stated parenthetically.—הָמָטִיר pret. Hiph. of מָטַר.—וְאָדָם אִי־נֶאֱמַר *and a man (was) not*, i. e. there was no man.—לְעֵבֶד comp. of עָבַד inf. constr. Kal of the ט gutt. verb עָבַד (§ 255), with prep. ל, which takes () by § 670. 2.

6. אֶרֶץ a noun formed from the עֵר root אָרַר (§ 519. 1.).—יֵעָלֶה fut. Kal of the ט gutt. and לָהּ verb עָלָה (see נִעְשָׂה 1:26.).—וְאֶרֶץ יֵעָלֶה רִגְוִי *a mist used to arise, &c.* This verse forms the concluding clause to the first part of the preceding verse, and is introduced according to a common idiom of the Shemitish tongues by the conjunction וְ. The future tense is here employed to denote the *repetition* of the action.—הִשְׁקָה *it gave to drink, watered*, pret. Hiph. of the לָהּ verb שָׁקָה i. q. שָׁתָה *to drink* (see § 73. 2. c.); the second vowel is () instead of () because the third radical is ה (§ 438. 3.).

7. וַיִּצְרֶה fut. Kal of the פִּי verb יָצַר with ו conv. The simple future is יִצְרֶה (§ 339); but the prefixed ו causes the ultimate short vowel () to be changed into () (§ 349).—וַיִּצְרֶה יְהוָה אֱלֹהִים הָאָדָם עָפָר *and the Lord God formed the man of dust.* The verb יָצַר is construed with two accusatives, one of the thing made and the other of the material.—מִן־ (taken) *from the ground.*—וַיִּפְּחֵהּ fut. Kal of נָפַח, for נִפְּחָה (§ 317), with ו conv.—בְּאַפִּירֵי comp. of אָפַר dual constr. of אָף *nostril* (§ 563. 1.) and pron. suff. 3 pers. m. sing. (§§ 587. 2. a., 603.), preceded by the prep. ב *into.*—נִשְׁמָתָהּ constr. of the fem. noun נִשְׁמָה Dec. IV. e.—חַיִּים *life*, used only in the plural (§ 560).—נָפַשׁ חַיָּה see the expression 1:20.—וַיְהִי לְנֶפֶשׁ חַיָּה lit. *and he was for a living soul*, i. e. he became a living being. The verb הָיָה construed with the prep. ל signifies either *to belong to* or *to become* that to which the particle is prefixed: it is used here in the latter sense.

8. וַיִּטַּע fut. Kal of the פִּי verb נָטַע with ו conv. (see נִיפַח in the preceding verse).—בְּגֶן garden, i. e. a place *protected* by an inclosure, formed from the עֵל root גָּנַח *to cover, protect* (§ 524).—מִקְרָא *from or at the east*,

the Segholate noun קֶדֶם *the front, the east* (from the root קָדַם *to be or go before*, as the Orientals in naming the points of the compass place the face towards the rising sun), and the prefixed preposition מְ followed by Daghes (§ 672).—וַיֵּשֶׁב fut. Kal of the יָשַׁב verb with וְ conv. The simple future is יֵשֶׁב, which in the apocopate becomes יָשָׁם, and on receiving וְ conversive וַיֵּשֶׁם (§§ 211, 401).

9. וַיִּצְמַח for וַיֵּצְמַח fut. Hiph. of צָמַח with וְ conv. (§ 295).—רָחֵם *desired, desirable*, part. Niph. of רָחַם. Instead of the usual () the characteristic נ takes the longer vowel () on account of the following guttural (§ 259), which owing to the strength of its sound takes simple instead of compound Sh'wa (§ 275).—לְמַרְאֵה of *appearance*, the derivative noun מַרְאֵה, formed from the root רָאָה *to see* by prefixing the letter מ (§ 536), with prep. לְ.—מִאֲכָל *food*, a noun also formed by prefixing מ, from the verbal root אָכַל *to eat*. The first syllable takes Methegh by § 63. b.—עֵץ הַחַיִּים *the tree of life*. The first noun, being put in the construct with a definite noun, does not take the article (see בְּלִמְקָרָה 1 : 10.); while to the second, although an abstract noun, one is prefixed, as is frequently the case in Greek, German, and French, thus *ὁ βίος, das Leben, la vie*. The first () takes Methegh by § 63. 1. a.—בְּחֹן־ךָ constr. of חֹן with prep. בְּ (see the word 1 : 6.).—דָּגָן the noun גָּן with def. art. The () of the ultimate is lengthened into () on account of the accompanying disjunctive accent Zakeph Katon (see §§ 105, 107. 1.).—דָּעָה inf. constr. of the יָדַע verb פָּ' (§ 350).—וְרָע comp. of the noun רָע, whose () is lengthened into () by the pause-accent Çilluk (§ 107. 1.), and the conjunction וְ, whose () is from the same cause changed into () (§ 684. 3. b.).—עֵץ הַדְּרִיחַ שֶׁבַּע וְרָע *the tree of the knowing of good and evil*, i. e. from which comes the knowledge of good and evil.

10. יֹצֵא (is) *flowing out, flows out*, act. part. Kal of יָצָא. It is very common in Hebrew to employ the participle of a verb, with an ellipsis of the verb of existence, in lieu of the preterite or future tense of such verb.—מִצְדֵּן the () of the prep. מִן is here changed into () on account of the following guttural, which does not admit Daghes (§ 672).—לְהִשְׁקָתָהּ inf. constr. Hiph. of the לָהּ verb שָׁקָה, with prep. לְ, on account of which the infinitive assumes the construct form (see § 161).—וּמִשָּׁם *and from there* (Fr. *et de là*), *and thence*, the adverb of place שָׁם *there*, with prep. מִן followed by Daghes forte, and וְ conj. which takes the vowel *u* on account of the following labial (§ 684. 3. a.).—יִפְרֹד *it divides itself*, fut. Niph. of פָּרַד (§ 141. 2.). The continuance of an action, as in the present instance, is frequently denoted in Hebrew by employing the future tense, because such an action may very properly be regarded, with relation to any point of the time during which it lasts, as still about to take place.—

אַרְבַּעַה the cardinal numeral *four*, with the feminine termination, qualifying the masculine noun ראשִׁים (see §§ 611, 612).—ראשִׁים plur. of ראש (p. 246).—וַיִּפְרֹד וַיְהִי לְאַרְבַּעַה רָאשִׁים it divides itself, and becomes four heads, i. e. it separates, and is thus converted into four heads or sources of streams. The conjunction ו prefixed to the preterite וַיְהִי places it in apposition with regard to time with the preceding וַיִּפְרֹד (§§ 218, 219).

11. הָאֶחָד the one, i. e. the first, a cardinal for an ordinal (§ 626). The first syllable takes Methegh by § 65. 1. a.—שֵׁם הָאֶחָד מִיִּשְׁכּוֹן the name of the first (is) Pishon. The ellipsis of the verb of existence, as already mentioned, is of very frequent occurrence.—הַסָּבִיב which (is) surrounding, which surrounds, act. part. Kal of סָבַב, with the definite article, which when prefixed to a participle may be regarded as a relative pronoun (see § 635).—אֲשֶׁר שָׁם which there, i. e. where (see 1: 11.).

12. וַיְהִי constr. of וָהֵב Dec. III. a. with ו conj. The () under ו is employed instead of (), probably to show that it is mobile (see § 20. note). The conjunction ו takes its homogeneous vowel *u* by § 684. 1., and receives Methegh by § 63. 2.—הָהִיא pron. of 3 pers. f. sing. (p. 81) with def. art. הַ, employed as a demonstrative agreeing with הָאֶרֶץ (§ 633). Here, as is sometimes the case, the article retains its short vowel () before the weak guttural ה (see § 629. 1.).

13. הַשֵּׁנִי the ordinal numeral *second*, with def. art. (see הַשֵּׁבִיעִי v. 2.).

14. הַיְלִלָּה act. part. Kal of הִלֵּל, with def. art. הַ, which retains its () before ה (§ 629. 1.), and takes Methegh by § 63. 1. a.—קָדְמָה constr. of the fem. noun קָדְמָה Dec. IV. b. (§ 572).—וְהַנְּהַר הַרְבִּיעִי הוּא פָּרָת and the fourth river is Euphrates. Here, as is frequently the case, the personal pronoun is employed as a copula instead of the verb of existence (§ 649).

15. וַיִּנָּחֵהּ fut. Kal of נָחַח, for יִנָּחֵהּ (§ 334), with ו conv.—וַיִּנָּחֵהּ and he placed him, fut. Hiph. of נָחַח to rest, remain in a place, with pron. suff. -הָ (tab. p. 195) and ו conv. The form of the simple future is יִנָּחֵהּ for יִנָּחֵהּ; but in a few instances, where the preformative י retains () even after the rejection of ו, the first radical takes Daghehsh conservative, in order to make a mixed syllable, as in וַיִּלְכְּנוּ Num. 14: 36. (see § 393).—בָּנִן the noun בָּן with prep. בְּ, which here does not receive Daghehsh lene (§ 39. 4.).—עָבָדָה ('*hā-lh-dhāk*) inf. constr. Kal of עָבַד with fem. sing. suff. -הָ, the addition of which causes the second vowel of the absolute form עָבַד to be rejected by § 104. 2. That the () under ע is the *ā* of the absolute עָבַד, and not its second vowel *ō* which has been shifted back to the first radical, and shortened into *ō*, as is generally stated, is proved by the absence of the Daghehsh lene which would otherwise be inserted in the third radical, as in אָרְבָּה and רָחֲבָה Gen. 13: 17. (§§ 41, 42); for it

must be understood that the suffixes are not added to nouns already in the construct, but that by their addition they occasion nouns to be put in that state (see § 567); hence the changes in the vowels of nouns to which they give rise are not necessarily always the same as those which take place on entering into construction with other nouns (see § 590). The suffix *ה* refers to *בן*.—*וְלִשְׁמֶרָה*, for *וְלִ* see *וְלִיָּמִים* 1: 14.; *שְׁמֶרָה* inf. Kal of *שָׁמַר* with suff. *ה*, see the word preceding.

16. *וְיֵצֵר* fut. Pihel of the *לָהּ* verb *צָרָה*, with *ו* conv., which causes the rejection of the third radical *ה*, and consequently of the Daghesh forte in the second (§§ 217. 1., 451.).—*לֹא־אָמַר* inf. constr. Kal of *אָמַר* with the prep. *ל*, see the word 1: 22.—*וְהָיָה* see the word v. 9.—*עֵץ־הַגֵּן* the first word takes Methegh by § 66., on which account its vowel (*י*) is not shortened although followed by Makkeph (see § 70).—*אָכַל הָאָדָם* *eating thou mayest eat*, i. e. thou mayest certainly eat, thou hast full permission to eat. The first word is the infinitive absolute, the second the future sec. pers. m. sing. of *אָכַל* *to eat* (§ 272). The infinitive of a verb immediately followed by its future is frequently made use of in Hebrew to express the idea with greater emphasis than would be done by employing the future alone.

17. *וּמֵעֵץ* the prep. *מ* takes (*י*) by § 672., and the conj. *ו* its homogeneous vowel *u* by § 684. 3. *אָכַל* fut. of *אָכַל*, the same as *אָכַל* in the preceding verse, except that the second radical *א* is sometimes the case takes (*י*) instead of (*י*) (§ 273).—*מִמֶּנּוּ* *from it* by § 77. (see § 673).—*וּמֵעֵץ הָדָעַת טוֹב וְרָע לֹא הָאָכַל מִמֶּנּוּ* *and of the tree of the knowing of good and evil thou shalt not eat of it*, i. e. thou shalt not eat of the tree of the knowledge of good and evil. In order to bestow emphasis on the words *עֵץ הָדָעַת טוֹב וְרָע*, they are put by a common rule of Shemitish grammar at the head of the sentence, while their place after the verb is supplied by a personal pronoun. The natural order would be *וְרָע טוֹב הָדָעַת מֵעֵץ הָאָכַל*.—*אָכַלְךָ* (*'a'chōl-chā*) inf. constr. with suffix 2 pers. m. sing., which by taking the accent (§ 58. 3.) causes the *ō* of the infinitive *אָכַל* to be shortened into *ō* (§ 488).—*בְּיוֹם אָכַלְךָ* *in the day of thy eating*, i. e. in the day on which thou eatest. As the second word is made definite by its suffix, the first, which is in construction with it, does not take the article.—*מִוֶּתְךָ מוֹת* *thou shalt surely die*, inf. abs. and fut. Kal of the *מָוַת* verb *מוֹת*, see *אָכַל הָאָדָם* v. 16.

18. *וְהָיָה* inf. constr. of *הָיָה* (§ 466).—*לְבַדּוֹ* *in his separation, by himself*, the noun *בֶּדֶד* *separation*, with the pron. suff. 3 pers. m. sing. and the prep. *ל*.—*לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ* lit. *it is not good the being of man in his separation*, i. e. it is not good for man to be alone. As there is no neuter gender in Hebrew, when one is required either the masculine or feminine must be taken instead: here the masculine

adjective טוב *bonus* is employed instead of a neuter.—אֶעֱשֶׂה fut. Kal of the פ gutt. and לָהּ verb עָשָׂה (see §§ 270., 438. 2.).—לִי *for him*, for the Dagghesh in the liquid ל see § 35.—בְּנִגְדּוֹ comp. of נִגַּד *front of, before*, with suff. י, whence the second () is rejected by § 104. 2., and the prep. כְּ *like, as*; lit. *like before him*, i. e. corresponding to him, suitable for him.

19. נִיָּצַר the same as נִיָּצַר v. 7., excepting that here the first radical is rejected, as is sometimes the case (see § 349.).—חַיֵּה הַשָּׂדֶה *the beasts of the field*, i. e. beasts which dwell in the wilderness, wild beasts, the same as חַיֵּה הַאֲרָץ 1 : 25.—וַיָּבֵא *and he caused to come, brought*, fut. Hiph. of בָּוא *to come*, with ו conv., on account of which the (י) of the simple future יָבִיא (§ 373) is changed into (י) (§ 216).—וַיָּבֵא אֶל הָאָדָם *and he brought (them) to the man*. In Hebrew as in Latin, pronouns which form the object of a verb are not unfrequently omitted when such omission can easily be supplied by the reader, and consequently occasions no ambiguity.—לִרְאוֹת inf. constr. Kal of רָאָה *to see* (§ 441), with prep. ל, which takes (י) by § 670. 2.; lit. *for seeing, to see*, i. e. *to ascertain*, the idiom in this instance corresponding precisely to that of the English.—וַיִּקְרָא מַה־יִּקְרָאָהּ *what he will call it*. The י of יִקְרָא takes Dagghesh on account of the preceding short vowel (י) (§ 35). For the particle ל after the verb יִקְרָא see 1 : 5. The pron. suff. ו agrees formally in the masc. sing. with the collective עוֹף, the nearest of the two nouns to which it relates.—וְכָל אֲשֶׁר יִקְרָאָהּ הָאָדָם נֶפֶשׁ חַיָּה *and all that he calls it, (viz. that) the man (calls) the living being*, i. e. whatever the man calls each living being. Here the statement is first made in the fewest possible words, and the particulars given afterwards.—שֵׁם the noun שֵׁם with the asyllabic pron. suff. ו, on receiving which the vowel of the noun is rejected, the rule § 104. 2. extending to some monosyllables with (י).

20. וַיִּקְרָא הָאָדָם שְׁמוֹת plur. abs. of שֵׁם Dec. I. a., Class I.—וַיִּקְרָא הָאָדָם שְׁמוֹת *and the man called (gave) names to all the cattle*. The usual ellipsis of the word שֵׁם is here filled up.—בִּלְאֵם *but for Adam one found not* (Fr. *on ne trouva point*), i. e. but for Adam there was not found; the verb מָצָא is here employed impersonally. Or it may be rendered thus, *but as to Adam, he found not*, i. e. Adam did not find.

21. וַיִּפֹּל *and he caused to fall, he cast*, fut. Hiph. of the פֹּל verb פָּל with ו conv.; the first radical פ is assimilated to the second (§ 324), and the (י) of the simple future יִפֹּל is changed into (י) on account of the prefixed ו (§ 216).—תְּרִדָּה a fem. noun from רָדָם formed by prefixing ת (§ 510. 2.).—וַיִּשָּׁן fut. Kal of the שָׁן verb שָׁן (§ 339), with ו conv.; its ultimate vowel (י) is lengthened into (י) by the pause-accent 'Aathnahh (§ 107. 1.).—וַיִּקָּח *see the word v. 15.*—אִתָּהּ fem. form of the

cardinal numeral אחד *one* (§ 610), agreeing with צלע understood, see the next word.—מצלעתיו *from his ribs*, comp. of צלעה Dec. III. *a.* plur. constr. of צלע, with pron. suff. 3 pers. m. sing. connected to the noun by means of the same vowel as to the masc. plur. (see § 587. 2. *b.* and par. p. 242), and the prep. מ *from, of*.—תחתיה *for her*, the prep. תחת *under* with the pron. suff. ה and an intermediate נ epenthetic (§ 484. 1.); lit. *under it*, i. e. in the place of, instead of it.

22. ויבן fut. Kal of the לב verb בנה with ו conv. (see § 442). Although the accent T'lisha K'tanna which is a postpositive (§ 51) is on the ultimate, the tone remains on the penult (§ 57. 4.).—ויבן את-הצלע לאשה.—*and he formed the rib into a woman*.—ויבאה for ויביאה (§ 100. 1. *note*) fut. Hiph. of בוא, with fem. pron. suff. ה, which causes the rejection of the () of ויביא by § 104. 1. The accent is on the penult by § 58. 2.

23. זאת *this* (woman), a fem. demonstrative pronoun (§ 632).—הפעם *this time, now*, comp. of פעם (Fr. *fois*, Germ. *mal*) and def. art. ה.—מצמי plur. of the Segholate noun צמץ Dec. I. *d.*, Class III., with suff. 1 pers. sing. (§ 587. 2. *a.*), the form of the plural absolute being retained, as is always the case when receiving one of the light suffixes (§ 590. 2.); the prep. מ has () by § 672., and Methegh by § 65. 1. *a.*—וּבְשֵׁר the conjunction ו takes its homogeneous u instead of Sh'wa on account of the following labial (§ 684. 3. *a.*).—מבשר comp. of בשר Dec. III. *a.*, the asyllabic suffix י 1 pers. sing., on the reception of which the () of the first radical is rejected by § 104. 1. (see § 590. 2.), and the prefixed prep. מ takes () for () on account of the initial guttural (§ 672).—לקחה for לקחה pret. Pu'hal of לקח; the ק takes compound instead of simple Sh'wa (§ 20. *note*), and Daghesth is irregularly omitted; consequently () takes Methegh to form a simple syllable (§ 63. 1. *b.*).—זאת for the Daghesth in ז see § 35.

24. על-כן *upon this, therefore*.—יעזב- (yā-h'zōbh) fut. Kal of the gutt. verb עזב, whence the first radical has compound instead of simple Sh'wa, and the preformative () instead of () (§ 256); the ultimate vowel ō is shortened into ō on account of the following Makkeph, which causes the rejection of the accent (§ 70).—אביו *his father*, אב with pron. suff. 3 pers. m. sing. (p. 245).—אמו *his mother*, אמ with the same suffix as the preceding (p. 245).—וידבק *and he shall cleave*; here the preterite דבק is to be rendered by the same tense as יעזב, to which it is connected by the prefixed conjunction ו (§§ 218, 219).—אשתו *his wife*; the noun אשה is changed in the construct into אשה, and on receiving a

suffix into אֶשֶׁת (p. 245).—וְהָיוּ third pers. plur. pret. Kal of הָיָה with ו conj.; it is to be rendered like וַיִּבֶקֶץ by the same tense as יָצָב, thus וְהָיוּ לְבָשָׁר אֶחָד *and they shall become one flesh*, i. e. they shall belong to one another.

25. וְהָיוּ 3 pers. m. plur. fut. Kal of הָיָה with ו conv.; י has Methegh by § 63. 1. c. In Hebrew, as in other inflected languages, a verb, pronoun, &c. referring to two or more persons of both sexes is placed in the masculine gender, on account of the more prominent part which the male sex act in the affairs of life.—שְׁנֵיהֶם *both of them*, comp. of שְׁנֵי constr. of שְׁנַיִם the cardinal numeral *two*, with suff. 3 pers. m. plur.—עָרְמִים (for עָרְמִים as in 3 : 7.) masc. plur. of עָרַם Dec. II. d., Class II., the *o* of which is shortened in the plural into *û*, and Daghesh inserted in מ to form a mixed syllable (§ 32). The vowel ו is irregularly written for (), and is considered as equivalent to it, just as on the other hand () is sometimes found instead of ו (see § 100. 1. note); this is proved to be the case by the Daghesh in מ, which is pointed out to the reader's notice by the marginal note דגש אחר שורק *Daghesh after Shurek*.—יִתְבַּשְׁשׁוּ fut. Hithp. of the וֹשׁ verb עָוָה (§ 383) for יִתְבַּשְׁשׁוּ; the second () is changed into () by the pause-accent Çilluk (§ 107. 2).—וְלֹא יִתְבַּשְׁשׁוּ *and they were not ashamed of themselves*. The particle ו, by connecting this clause to the preceding, carries back the time to the same period.

No. IX. GEN. 3 : 1—24.

1. וְהָנֹחַשׁ the masc. noun נָחַשׁ of Dec. III. a., with the def. art. הַ and ו conj.—עָרִים masc. adjective agreeing with the preceding noun; its accent is on the ultimate by § 56. 1.—מִכָּל חַיַּת הַשָּׂדֶה lit. *cunning from every beast of the field*, i. e. the most cunning of wild beasts. In Hebrew the comparative degree is denoted by the prep. מִן *from*, i. e. in comparison with, and the superlative by מִכָּל *from all*, i. e. in comparison with all, prefixed to or placed before the noun with which the comparison is made, while the adjective itself remains unvaried (§ 608).—וְאָכְלוּ 2 pers. m. plur. fut. Kal of אָכַל (§ 272); ה is without Daghesh lene by § 39. 4., and takes Methegh by § 63. 2.—וְאָמַר אֱלֹהִים לֹא תֹאכַל מִכָּל עֵץ הַגָּן *also that God has said ye shall not eat of any tree of the garden?* Here by a rule of Shemitish grammar to which we have already had occasion several times to refer, the particle אֲף *also* is placed at the beginning of the sentence in order to give it additional force; for the question is, whether God had *also* commanded them not to eat of any

tree whatever, the fact of his having commanded them to abstain from the fruit of a particular tree being known to the serpent already.

2. וְהָאֱמֹר 3 pers. f. sing. fut. Kal of אָמַר, with ו conv. (§ 273).—אָכַל 1 pers. plur. fut. Kal of אָכַל (§ 272).

3. וְיִמְשַׁךְ before the labial מ the conjunction ו takes its homogeneous vowel *u*. (§ 684. 3. a.).—וְיִמְשַׁךְ 2 pers. m. plur. fut. Kal of the מִשַׁךְ verb פָּנָה, for וְיִמְשַׁךְ (§ 317); ה is without Daghesh lene by § 39. 4.—לֹא תִגְעוּ בָּהּ—*ye shall not touch it*; the verb נָגַע is construed with different particles (see *Lex.*), but generally, as in the present instance, with ב. וְיִמְשַׁךְ for מִשַׁךְ (see § 100. 1. note) 2 pers. m. plur. fut. Kal of the מִשַׁךְ verb מִוֶּת (§ 363). The full plural termination ון is retained (see p. 106), and takes the accent by the general rule § 55. 1.; in consequence of which the () of the preformative is rejected (§ 385).

4. מוֹת infin. absol. of מוֹת (§ 362).—לֹא-מוֹת חֲמוּן-*ye shall surely not die*, see אָכַל וְאָכַל 2 : 16.

5. יָדַע (*yō-dhé' h*) act. part. Kal. of יָדַע, the final guttural taking Pāttahh furtive by § 300.—כִּי יָדַע אֱלֹהִים—*for God (is) knowing*, i. e. *God knows*. Here again we have the active participle, with an ellipsis of the verb of existence; see וְנָהָר יֵצֵא מִמֶּנּוּ 2 : 10.—אָכַלְכֶם (*a'chōl-chém*) inf. constr. אָכַל with pron. suff. 2 pers. m. plur. כֶּם (see אָכַלְךָ 2 : 17.).—וְנִשְׁקָחוּ *they will be opened*, 3 pers. plur. pret. Niph. of פָּקַח *to open*, with ו conv. pret. (§ 218 et seq.).—עֵינֵיכֶם *your eyes*, plur. constr. of עֵין with pron. suff. כֶּם; the first syllable has Methegh by § 65. 1. a.—וְהִירָאֵם—2 pers. m. plur. pret. Kal of הִירָא (see § 439. 1.), with ו conv. pret., which here takes () instead of () by § 684. 2. and Methegh by § 63. 1. c.—כְּאֱלֹהִים *like God*, the noun אֱלֹהִים with prep. כ; this by § 670. 2. would make כְּאֱלֹהִים, but the extreme weakness of the letter א causes כ to take (), in which א then rests (§ 88. 4.).—יָדָעִי act. part. plur. constr., *knowing (scientes)*.

6. וְהָיָא fut. Kal of the הָיָא verb רָאָה, with ו conv., on account of which the last radical is rejected, while the () of the preformative, as is sometimes the case in the first and second persons, is lengthened into (), thus fut. וְהָיָא, with ו conv. וְהָיָא (§ 442).—טוֹב לִמְאֹכֶל—*good for food*, see 2 : 9.—וְהָיָא *desire*, here *something to be desired, something agreeable*, a noun formed by prefixing the letter ה to the verbal root הָיָא *to desire* (§ 537); the first syllable takes Methegh by § 63. 1. c.—וְהָיָא *it was* (see § 650).—לְעֵינֵיהֶם *to the eyes* (for הָיָא לְעֵינֵיהֶם the dual of עֵין (§ 563. 1.)), with prefixed prep. ל and def. art. ה, whose ה is rejected, and whose vowel, which is () on account of the following guttural (§ 629. 1.), is given to the preposition, by § 670. 1. The accent is on the penult by § 56. 2., and the first syllable is accompanied by Methegh according to

§ 65. 2. *b.*—*לְהַשְׁבִּיל* inf. constr. Hiph. of *שָׁבַל* with prep *לְ*; the characteristic preformative *ה*, although such is not always the case, is here retained (§ 244).—*תִּקְחֶהּ* 3 pers. f. sing. fut. Kal of *לָקַח* (§ 334).—*מִפְרֵיוֹ* *from or of its fruit*, constr. of *פָּרָה* Dec. I. *a.*, with the syllabic suffix *ו* of the third pers. m. sing., which, by taking the final consonant *י* of the noun for its enunciation, causes the rejection of the preceding vowel () in which that consonant rested, thus *פָּרָיו*; to prevent the concurrence of two Sh'was at the beginning of a word, the first is changed into the vowel (), thus *פָּרָיו* (§ 104. 4. *b.*), and to this is prefixed the prep. *מִ* followed by Daghesh forte (§ 672).—*וְהָאֶבֶל* 3 pers. f. sing. fut. Kal of *אָבַל* (§ 273), with *ו* conv.; its ultimate vowel () is here shortened into () by the pause-accent (see § 106).—*וְהָתָן* fut. Kal. of *תָּנַן*, for *תִּתְנֶנָּה* (§ 317), with *ו* conv.—*לְאִשָּׁהּ* *to her husband*, *הָ* pron. suff. 3 pers. f. sing. (§ 586).—*עִמָּהּ* *with herself*, prep. *עִם* with pron. suff. *הָ*, on the reception of which *נָ* takes Daghesh conservative, that the preceding short vowel () may still make a mixed syllable (§ 32).—*וְיֹאכֵל* fut. Kal of *אָכַל*, with ultimate () for (), see *וְהָאֶבֶל* above.

7. *וְיִתְפַּקְחֶנָּה* 3 pers. f. plur. fut. Niph. of *פָּקַח*, with *ו* conv. As the last radical is a guttural, the second takes () instead of () (§ 303). For the two similar accents on the word, see *וְהָיָה* 1:2; it agrees with the following noun *עֵינֵי*, which is feminine by § 494. II. 1. *c.*—*וְיִדְעוּ* 3 pers. m. plur. fut. Kal of the *יָדַע* verb *פִּי* (§ 339), with *ו* conv. The accent under the penult is equivalent to Methegh (§ 68), which should be placed there by § 63. 2.—*עִירְמִים* for *עִירְמִים* (§ 550) plur. of *עִירְמָה*, the *ō* of which is shortened into *û* (§ 101. 3. *b.*), i. q. *עִירְמִים*, see 2:25.—*הֵם עִירְמִים* *that they (were) naked*.—*וְיִתְפַּרְדּוּ* fut. Kal of *תָּפַר*, with *ו* conv., which takes Methegh by § 65. 1. *a.*—*עֲלֵהָ* *leaves*, constr. of the noun *עֵלָה* (§ 572. note) here used collectively.—*לָהֶם* *for themselves*, the prep. *לְ* with the pron. suff. *הֶם* (§ 671).—*וְהָגֵרֶת* plur. of *הָגֵרָה* a fem. noun of Dec. IV. *a.*

8. *וְיִשְׁמְעוּ* fut. Kal of *שָׁמַע* with *ו* conv.; for the Methegh accompanying the first syllable, see *וְיִתְפַּרְדּוּ* v. 7.—*קוּל־* constr. Dec. 1. *a.*—*וְהִתְחַבְּאוּ* part. Hithp.—*בְּנֵהֶם* for *בְּהֵנָּהֶם* (§ 670. 1.).—*וְיִתְחַבְּאוּ* and *he hid himself*, fut. Hithp. of *חָבַא* with *ו* conv.—*וְיִתְחַבְּאוּ* see the word 2:24.—*וְיִתְחַבְּאוּ הָאָדָם וְאִשְׁתּוֹ* *and he hid himself the man and his wife*, i. e. the man and his wife hid themselves. When in Hebrew a verb has two or more subjects, it is either put in the plural as in English, or as in the present instance it is made to agree with the nearest subject both in gender and number.—*מִפְּנֵי* *from the face of, from before, from*.

9. *וְיִקְרָא יְהוָה אֱלֹהִים אֶל הָאָדָם* *and the Lord God called to the man*. The verb *קָרָא* it will be perceived is here construed, not with *לְ* as for-

merly, but with **אֲל**, and the verb and particle bear the primitive simple meaning to *call to*. The difference lies in the two particles, which are nearly synonymous, "but," observes Gesenius, "with this distinction, that **אֲל** is more usual in the proper and physical signification, while **ל** is more commonly employed in a tropical and metaphorical sense." Lex. Man. sub part. **ל**, Prof. Robinson's trans.—**אֵינְכֶה** for **אֵינְכֶה** where (art) *thou*? the interrogative adverb **אֵי** where? with pron. suff. **כֶּה** (§ 593) and an intervening **נ** epenthetic (see §§ 81. 2., 682. 5.). The accent is on the penult by § 58. 3.

10. **קָלָךְ** the noun **קָל** with suff. 2 pers. m. sing. The first syllable takes Methegh by § 63. 2.—**שָׁמַעְתִּי** 1 pers. sing. pret. Kal of **שָׁמַע** — **וְאִירָא** 1 pers. fut. Kal of the **פִּי** verb **פִּי**; with **ו** conv., which takes () by § 214. 3. When the first radical is thus retained, it is usual for the second to take () (§ 339); but as this verb is **לֵא** as well as **פִּי**, the short vowel () is lengthened into () by § 90. 1.—**אָנֹכִי** *I* (was).—**וְאִתְּבֹא** 1 pers. sing. fut. Niph. of **הָבֵא** with **ו** conversive. As the first radical is a guttural, the preformative **א** takes () instead of () (§§ 260, 261). For the precise force of the Niph'hal species as here employed, see § 141. 2. note.

11. **הִנֵּי** pret. Hiph. of the **פָּנָה** verb **נָהַג** for **הִנֵּי** (§ 324).—**אָתָּה** (*āt-tā*) *thou* (art); the pause-accent shifts the tone to the penult by § 109., and lengthens () into () by § 107. 1.—**הֵמָּן** (Lat. *an de*?) comp. of the prep. **מִן** *from* and the interrogative particle **הֵ** (§ 641).—**צִוִּיתִיךָ** *I commanded thee*, pret. Pi'el of the **לָהּ** verb **צָוָה** (§ 449), with suff. 2 pers. m. sing.—**לִבְלֹתִי** *to or for not*, comp. of the negative adverb **בְּלֹתִי** and prep. **ל**.—**אֲכַל־** inf. constr. of **אָכַל**, for **אָכַל**, the ultimate **ו** being shortened into **ו** by the following Makkeph (§ 70).—**אֲכַלְתָּ** 2 pers. m. sing. pret. Kal of **אָכַל**; the second radical has () for () on account of the accompanying pause-accent (§ 107. 1.).—**הִמְךָ־הֵעֵץ** *אשר צִוִּיתִיךָ לבלֹתָ* lit. *whether from the tree which I commanded thee not to eat of it thou hast eaten?* i. e. hast thou eaten of the tree of which I commanded thee not to eat? for this construction of **אֲשֶׁר** see **אֲשֶׁר** 1: 11.

12. **נִתְּחַה** 2 pers. m. sing. pret. Kal of **נָתַח**, for **נִתְּחַה** (§ 333); here the full termination of **הָהּ** of the pron. **אָתָּה** is employed as a personal affirmative instead of the usual **הָ** (see § 223).—**עִמָּדִי** *with me*, comp. of prep. **עִמָּדִי** *with* and pron. suff. 1 pers. sing. **־י**, i. q. **עִמָּדִי**; it is the only manner in which the prep. **עִמָּדִי** is employed.—**אֲשֶׁר נִתְּחַה עִמָּדִי** *whom thou hast placed with me*.—**נִתְּחַה־לִּי**—**הִיא** ancient form of **הִיא** *she* (p. 81). As the first of these two words connected by Makkeph ends in a simple

syllable, the initial liquid of the second receives Daghes (§ 35). — **הוא** *she herself gave to me*; the pronoun **הוא**, which is here not needed for perspicuity, is employed as are the personal pronouns in Latin for the sake of emphasis. — **אֶכְלֶה** 1 pers. fut. sing. Kal of **אָכַל**, for **אֶכְלֶה** (§ 273), with **ו** conversive, which takes (**ו**) for (**ו**) by § 214. 3.

13. **לְאִשָּׁה** *to the woman*, for **לְהָאִשָּׁה** (§ 670. 1.). — **מַה־זֹּאת** *what (is) this?* Here the feminine demonstrative **זֹאת** (§ 632) is employed as a neuter (see **לֹא טוֹב וְגו'** 2 : 18.). For the Daghes after **מַה** see § 640. 1. — **עָשִׂיתָ** 2 pers. f. sing. pret. Kal of the **לָהּ** verb **עָשָׂה** for **עָשִׂיתָ** (§ 439. 1.). — **דִּשְׁאַנִּי** pret. Hiph. of the **נָשָׂא** verb **נָשָׂא** (§ 324), with the pron. suff. **נִי** of the first pers. sing. (tab. p. 195).

14. **עָשִׂיתָ** 2 pers. m. sing. pret. Kal of **עָשָׂה**, see **עָשִׂיתָ** in the verse preceding. — **כִּי עָשִׂיתָ זֹאת** *because thou hast done this*. As the second word, which terminates in a simple syllable, bears the conjunctive accent **Munahh** (§ 50), the initial dental of the third takes Daghes forte by § 35. — **אָרִיר מִכָּל הַבְּהֵמָה** *cursed (be) thou from all cattle*, i. e. be thou the most cursed of all cattle; see remarks under **וְגו' עִרוֹם מִכָּל וְגו'** 3 : 1. — **מִחוּץ** constr. of **מִחוּץ** Dec. II. d., with suff. 2 pers. m. sing. The penult takes **Methegh** by § 63. 2. — **חַיֵּיךָ** 2 pers. m. fut. Kal of **חָיָה** (§ 339); **ח** is without Daghes lene by § 39. 4. — **יָמֵי** constr. (§ 581. a.) of **יָמִים** plur. of **יָוֶם** (§ 575. 1. note). — **חַיֵּיךָ** constr. of **חַיִּים** *life*, used in the plural only (§ 560); with suff. 2 pers. m. sing. (§ 587. 2.). The accent is on the penult by § 58. 3. — **כָּל יְמֵי חַיֵּיךָ** *all the days of thy life*, i. e. during thy whole life.

15. **אָשִׁיתָ** 1 pers. sing. fut. Kal of the **עָשָׂה** verb **עָשָׂה** (see par. p. 162). — **בֵּינֶךָ** the prep. **בֵּין** *between* with pron. suff. **ךָ** *thee* (tab. p. 272); the first syllable takes **Methegh** by § 63. 2. — **בֵּין רַגְלֵךָ וּבֵין רֶגְלֵךָ** *between thee and the woman*, see **רַגְלֵךָ** *the Segholate noun* **רַגְלֵךָ** 1 : 4. — **הוּא** *he*, referring to **רַגְלֵךָ** immediately preceding, which is personified. — **יִשְׁפֹּךְ** fut. Kal of the **עָשָׂה** verb **עָשָׂה**, thus **יִשְׁפֹּךְ** (§ 363), with the pron. suff. **ךָ**; this has the accent by § 58. 3., and hence causes the (**ו**) of the preformative to be rejected (§ 104. 1.). The penult takes **Methegh** by § 63. 2. — **יִשְׁפֹּךְ** 2 pers. m. sing. fut. Kal of **יִשְׁפֹּךְ** (see **יִשְׁפֹּךְ** above), with pron. suff. **הוּא** and an intermediate **נ** epenthetic (§ 484. i.). — **הוּא יִשְׁפֹּךְ רֶגְלֵךָ וְרֶגְלֵךָ** *he shall bruise thee (as to) the head, and thou shalt bruise him (as to) the heel*, i. e. he shall bruise thy head, and thou shalt bruise his heel. The suffix is here joined to the verb instead of the noun, thus **יִשְׁפֹּךְ רֶגְלֵךָ** for **יִשְׁפֹּךְ רֶגְלֵךָ**, which forms a species of *synecdoche*, where the whole is first put, and its meaning afterwards restricted by the mention of a part.

16. **הַרְבֵּה** *to make many, to multiply*, inf. Hiph. of the **רָבָה** verb **לָה** *to be many*, for **הַרְבֵּה**, which is used only adverbially (§ 662).—**אַרְבֵּה** fut. Hiph. of the same verb.—**הַרְבֵּה אַרְבֵּה** *multiplying I will multiply*, i. e. I will exceedingly multiply; see **אָכַל תֹּאכַל** 2: 16.—**עֲצֹבוֹן** constr. of **עֲצָבוֹן** Dec. II. *e.* with pron. suff. 2 pers. f. sing. **־הָ** (§ 586).—**וְהָרֵיךְ** the noun **הָרֵךְ** with pron. suff. **־ךְ**, preceded by **ו** conjunctive. The antepenult takes Methegh by § 65. 1. *a.*—**עֲצֹבוֹן וְהָרֵיךְ** *thy pain and thy conception*, i. e. the pain of thy conception. Here the two nouns **עֲצֹבוֹן** and **הָרֵיךְ**, the latter of which qualifies the former, instead of being put in the state of construction, are connected by the conjunction *and*, by the grammatical figure hendiadys (see **וְלִמְעֵרִים** 1: 14.).—**תְּלִיד** 2 pers. f. sing. fut. Kal of **יָלַד** (§ 339). The penult takes Methegh by § 63. 2.—**בָּנִים** plur. of **בֶּן** *son, child* (§ 575. 1. *note*); **בִּ** without Daghesh by § 39. 4.—**אִישׁ** the immutable monosyllabic noun **אִישׁ** with suff. 2 pers. f. sing. (§§ 586, 588).—**תְּשׁוּקָהּ** the fem. noun **תְּשׁוּקָה**, formed from the **וָ** root **שׁוּק**, by prefixing the letter **ת**, and adding the feminine characteristic termination **־הָ** (§ 522. 2. *b.*); to which is subjoined the pron. suff. 2 pers. f. sing. **־הָ** (tab. p. 241). It will be observed that the **ה** of feminine nouns ending in **־הָ** is changed into **ת**, as in forming the singular construct (§ 572), on receiving even the *asyllabic* suffixes; in such case however the preceding () remains unchanged in order to form a simple syllable (see par. p. 242). The first accent supplies the place of Methegh (§ 68).—**יִמְשַׁל־** (*yim-shöl*) fut. Kal of **מָשַׁל**, for **יִמְשַׁל**, whose ultimate vowel Hholem is shortened into Kamets Hhatuph by the following Makkeph (§ 70).—**בָּהּ** the prep. **בִּ** with pron. suff. 2 pers. m. sing. (tab. p. 269).

17. **וְלִאָדָם** the conjunction **ו** before a letter without a vowel takes its homogeneous vowel *u* instead of Sh'wa (§ 684. 1.).—**אִשְׁתָּךְ** *thy wife*, the accent C'gholta is a postpositive (§ 57), and does not indicate the situation of the tone, which is on the penult by § 58. 3.—**אָרְבֶּךָ** part. pass. with fem. term. **־הָ**, which causes the rejection of the first vowel (§§ 104. 1., 504. 1.).—**בְּעִבְרֶךָ** the compound prep. **בְּעִבְרֶךָ** *on account of*, formed of the noun **עִבְרָךְ** and the prep. **בִּ**, which takes () the corresponding vowel of the following () by § 670. 2., with pron. suff. **־ךְ** (§ 593).—**תֹּאכַלְהָ** 2 pers. m. sing. fut. Kal of **אָכַל**, with suff. 3 pers. f. sing. **־הָ**, agreeing with **הָאָדָמָה** and an intervening *e* penenthetic (§ 484. 1.); the second vowel of the verb **אָכַל** (see § 272) is rejected by § 104. 2., and its place irregularly supplied by compound instead of simple Sh'wa (see § 20. *note*): lit. *thou shalt eat of it*, i. e. thou shalt enjoy its (the earth's) productions; an instance of metonymy.

18. **דָּרְדָר** a quadriliteral noun formed from the **רָר** root **דָּרַר** by reduplicating and transposing the first radical (§ 543).—**תִּצְמִית־** fut. Hiph. of

צָמַח, whose ultimate radical being a guttural takes Pattahh furtive by § 310.—וְאָכַלְתָּ *and thou shalt eat*, 2 pers. m. sing. pret. Kal with וְ, called Waw conversive preterite, which causes the accent to be drawn forward to the personal affirmative (see § 218 and *note*); consequently the antepenult takes Methegh by § 65. 1. *a*.

19. וְזָרָה constr. of the fem. noun וְזָרָה from the root זָרַע (§ 518. 3.); it belongs by its form to Dec. IV. *d*., but retains its first vowel in the construct.—אִפְיָהּ *thy face*, comp. of אִפִּי constr. of אִפִּים dual of אֶף *the nostrils, the nose*, and thence by metonymy *the face* (compare Lat. *os, mouth* and also *countenance*), with suff. 2 pers. m. sing. (see tab. p. 241).—בִּזְעָתָהּ *by the sweat of thy face*, i. e. by severe labour.—הָאָכַל the initial ה has Daghesth lene by § 39. 3., because the preceding word, although terminating in a simple syllable, bears the disjunctive accent Pashta (§ 49). As the following word is the Segholate לָחֵם, whose accent is on the first syllable (§ 56. 2.), that of הָאָכַל is thrown back to the penult, in order to avoid the concurrence of two accents (§ 60).—שׁוֹבֶיךָ inf. constr. of the verb שָׁב (see § 362), with the pron. suff. כָּ, which being preceded by () receives the accent (§ 58. 2.).—עַד שׁוֹבֶיךָ *until thy returning*, i. e. until thou returnest.—הָאֲרָמָהּ the accent on the first syllable supplies the place of Methegh (§ 68), which should be put there by § 65. 1. *a*.—לְקָחָהּ 2 pers. m. sing. pret. Pu'hal of לָקַח; the () of the second radical is lengthened into () by the pause-accent (§ 107. 1.).—תָּשׁוּבָה fut. Kal of שָׁב (see § 363).

20. חַיָּה *Eve*, lit. *enlivening, quickening*, formed after the inf. Pi'hel of the verb חָיָה *to live* (§ 541).—חַיָּוִת pret. Kal of חָיָה, see the word 1:2.—אֵם a prim. noun (see § 116. *note*) in the constr. state, belonging to Dec. I. *a*.—כָּל-חַיָּי *every living (person)*.

21. יִלְבָּשׁ fut. Kal of the פ gutt. and לָבַשׁ verb לָבַשׁ, with ו conversive (see § 442).—בְּחִנּוּת plur. constr. of the fem. noun בְּחִנָּה Class II. 2., Dec. I. *c*. plur., which, as it rejects the second vowel of the singular, also loses the Daghesth in ח; and consequently the preceding ו, which was adopted on account of the Daghesth (§ 101. 3. *b*.), is changed into ם.—וַיִּלְבָּשׁ *and he clothed them*, fut. Hiph. of לָבַשׁ *to dress*, for יִלְבִּישׁ (see § 100. 1. *note*), with ו conversive; the affixed ם is the pron. suff. 3 pers. m. plur. (§ 475).

22. מֵאֵדָר constr. of the cardinal numeral אָדָר (§ 610), with prep. מִ.—מֵאֵמֶנּוּ *from or of us* (§ 673).—לְדַעַת *as to, in respect to knowing*, inf. constr. of יָדַע (§ 350), with prep. לְ, which receives () by § 671.—עַתָּה *at this time, now*, formed from the noun עֵת *time* by affixing the term. הָ (see § 651. *note*).—סָן יִשְׁלַח יָדוֹ וְלָקַח *lest he put forth his hand and take*. The pret. לָקַח joined to the future יִשְׁלַח by the conjunction

ו is to be rendered also as a future (§ 218); and so with the verbs וַאֲכַל and וַחַי which follow.—מֵעַן the prep. מ takes () by § 672.—וַחַיִּים, see the word 2:9.—וַחַי pret. Kal of וַחַי formed according to the analogy of verbs עָל (§ 466), with ו conjunctive, which takes () for () by § 684. 3. b.

23. וַיִּשְׁתַּחֲוֶה fut. Pi'hel of שָׁחַ with ו conv. and pron. suff. הוּ, which causes the rejection of the () of the second radical (§ 104. 2).—וַיִּגְדַּר inf. constr. Kal with prep. ל, which takes () by § 670. 2.—מִשָּׁם thence, see וּמִשָּׁם 2:10.—אֲשֶׁר לָקָח מִשָּׁם which he was taken thence, i. e. whence he was taken; see אֲשֶׁר שָׁם 2:11.

24. וַיִּגְרַשׁ fut. Pi'hel of the gutt. verb גָּרַשׁ; as the second radical is not capable of receiving the characteristic Daghesh forte of this species, the first takes () instead of () to make a simple syllable (§ 287). The second radical takes the short vowel () instead of (), in consequence of the shifting back of the accent occasioned by the reception of ו conversive (§ 215. 2).—וַיִּשְׁכֵּן and he caused to dwell, stationed, fut. Hiph. of שָׁכַן to abide, to dwell, with ו conversive (§ 216).—מִקְדָּם at the east, see the word 2:8.—מִקְדָּם לָגַן at the east as to the garden, i. e. east of the garden.—כְּרִבִּים for כְּרִבִּים (§ 100. 1. note) plur. of כְּרִיב a noun formed after the passive participle (§ 504).—לְהִיטְרֵם the flame of the sword, i. e. a glittering sword (see עֶשֶׂב 1:30); both nouns have the accent on the penult by § 56. 2; on account of the strength of the guttural ה, the article preceding it retains its short vowel () (§ 629. 1).—הִמְתַּחֲפַכְתָּ which (was) turning itself, fem. part. Hithp. of הִפְךָ to turn about (see §§ 201., 494. I. 2.), with the def. art. ה used as a relative pronoun (§ 635).

No. X. GEN. 6:1—22.

1. הָיָה he began, pret. Hiph. of the עָל verb הָלַל (p. 167).—לָרֶב inf. constr. Kal of the עָל verb רָבַב (p. 165), with prep. ל, which takes () by § 671.—וּבָנוּ plur. of בָּנָה for בָּנָה (p. 246), with ו conjunctive, which takes u by § 684. 3. a.—יָקִיד pret. Pu'hal of יָלַד.—לָהֶם to them, the prep. takes () by § 671.

2. יִרְאוּ 3 pers. m. plur. fut. Kal of יָרָא, for יִרְאוּהוּ (§ 439. 2).—בְּנֵי plur. constr. of בֶּן (p. 246).—בְּנֵי הָאֱלֹהִים sons of God, i. e. godlike, superior persons (see Ges. Lex. under אֱלֹהִים B. 6.); here opposed to בָּנוֹת הָאָדָם daughters of (common) men. The term אָדָם (homo) is frequently employed as an antithesis to אִישׁ (vir); see, for instance, Is. 2:9, 5:15.—בָּנוֹת constr. of בָּנָה Dec. II. a., plur. of בָּנָה (p. 246).—בָּנוֹת fem. plur. of the adj. טוֹב, agreeing in gender and number with

בָּנוּהּ *they* (were), pron. 3 pers. f. plur.—יָקָחוּ 3 pers. m. plur. fut. Kal of יָלָקְחוּ, for יִלְקָחוּ (§ 334); as ק has (); the Daghesh which would regularly be inserted in it on the rejection of ל is omitted as unnecessary (§ 33. 1.).—נָשִׁים plur. of אִשָּׁה (p. 245).—בָּחָרוּ 3 pers. plur. pret. Kal, with () under the second radical for () on account of the pause-accent (§ 107. 2.).—מִכָּל אֲשֶׁר בָּחָרוּ *from all which they chose*, i. e. whichever they pleased.

3. יָדוּן fut. Kal of דוּן (§ 363).—רָדוּי comp. of the noun רָדוּ and the pron. suff. יִ (tab. p. 241), on the reception of which the Pattahh furtive of the noun is dropped as no longer necessary.—בָּדָאָרִם for בָּדָאָרִם (§ 670. 1.).—לְעֵלָם *to eternity, for ever*.—בְּשָׁגָם *in their erring*, comp. of שָׁג inf. constr. Kal of the שָׁגַג verb עָלַע (§ 405), and pron. suff. יָם. 3 pers. m. plur. referring to the collective noun אָדָם, with the prefixed prep. בִּי.—הוּא *he* (is), agreeing formally with אָדָם in the singular.—יָמֵי plur. of יוֹם (§ 575. 1. note) with pron. suff. 3 pers. m. sing. (§ 587. 2. a.).—מֵאָדָּה וְעֶשְׂרִים שָׁנָה *one hundred and twenty years* (see §§ 618, 620, 622). The noun is generally put in the singular number after all the cardinal numerals, excepting those from *two* to *ten* inclusive. For the rendering of this verse see § 405.

4. בָּדָאָרִי for בָּדָאָרִי (§ 670. 1.). The accent Zarka placed on י is a postpositive (§ 51).—בְּיָמֵי for בְּיָמֵי, the noun יָמִים plur. of יוֹם (§ 575. 1. note), with def. art. הַ and prep. בִּי (§ 670. 1.).—הָהֵם *those*, the plur. pers. pron. הֵם with def. art., employed like the singular as a demonstrative (§ 633).—אֲחֵרֵי prep. plur. constr. of אַחֵר (§ 667. 1.).—אֲשֶׁר *which* (time), *when*.—יָבֹא 3 pers. m. plur. fut. Kal of בּוֹא (§ 363).—יָלְדוּ pret. Kal of יָלַד; the Kamets of the first radical takes Methegh by § 63. 2.—הֵמָּה *they* (were), pron. הֵם with הַ paragoric (p. 83).—גְּבוּרִים plur. of גְּבוּרָה Dec. I. c., Class I.—מִזְּמַנָּם lit. *from eternity*, i. e. for a long time back, of old; the prep. מִ takes () instead of the short vowel () by § 672.—אֲנָשִׁי constr. of אֲנָשִׁים Class III. a., plur. of אִישׁ for אֲנָשִׁי (p. 245).—אֲנָשִׁי הַשֵּׁם *men of name*, or as we say *men of note*, distinguished individuals.

5. רָבָה fem. of the adj. רַב *great*, from the רָבַב root עָלַע, formed by adding the term. הָהָה (§ 527), when the omission of the third radical is compensated by Daghesh forte.—רַעְתָּ constr. of fem. noun רָעָה Dec. IV. a. from רָעָה (*evil*) i. q. רָעָה (see § 418).—וַיֵּרָא כִּי רַבָּה רַעְתָּ הָאָדָם *and he saw that the wickedness of man (was) great*. Although the noun רַעְתָּ is made definite by being put in construction with a definite noun (see § 10. 1.), the adjective רָבָה, which relates to it and agrees with it in gender and number, is neither made definite nor placed after it (see § 16. 1.); since here it is not a mere qualify-

ing term, but constitutes the predicate.—יָצַר a Segholate noun from יָצַר (§ 501. 3.), with the accent on the penult (§ 56. 2.), and accompanied by *two* Pashtas (§ 51).—מְחַשְׁבֶּת constr. of מְחַשְׁבֶּת Dec. II. *b*. plur. of מְחַשְׁבָּה.—מְחַשְׁבָּה לְבוֹ comp. of the noun לֵב, from לָבַב (§ 524), and pron. suff. *ו*, on the reception of which the final letter of the noun takes Daghesh forte (see רָבָה above); consequently the preceding long vowel (*..*) is shortened into (*.*) (§ 101. 2. *b*.).—כָּל־הַיּוֹם *all the day*, i. e. the whole time, continually.

6. וַיִּנָּחֵם fut. Niph., with *ו* conversive, which causes the retraction of the accent to the penult and the consequent shortening of (*..*) into (*.*) (§ 215. 3.).—וַיִּתְעַצֵּב fut. Hithp. וַיִּתְעַצֵּב אֶל־לְבוֹ and *he grieved himself to his heart*, i. e. he was exceedingly grieved.

7. אֶמְחֶה 1 pers. sing. fut. Kal of the מָחָה verb לָהּ, the second radical taking (*.*) by § 438. 2.—בָּרֵאשִׁי 1 pers. sing. pret. Kal of בָּרָא; the sec. rad. takes (*.*) for (*_*) by § 421. 1.; the word has two Pashtas (§ 51).—מֵעַל *from upon*, the prep. מֵ takes (*..*) by § 672.—מֵאָדָם here also the prep. takes the vowel (*..*) by § 672, and Methegh by § 65. 1. *a*.—מֵאָדָם נְחֹמְתִי *from man to beast*, i. e. including both man and beast.—נְחֹמְתִי 1 pers. sing. pret. Niph. of the נָחַם and נָחַם gutt. verb נָחַם, for נִחַמְתִּי; although the first radical is rejected according to § 77. 2., the short vowel (*.*) is retained before the strong guttural ה (§ 85. 2.).—עֲשִׂיתִם for עֲשִׂיתֶם (§ 100. 1. *note*), comp. of עֲשִׂיתִי 1 pers. sing. pret. Kal of the עָשָׂה verb לָהּ (§ 439. 1.) and pron. suff. 3 pers. m. plur., which causes the rejection of the first vowel (see § 476 and par. p. 197).

8. מָצָא חֵן בְּעֵינֵי יְהוָה *he found favour in the eyes of Jehovah*, i. e. he was favourably regarded by the Lord.

9. צַדִּיק adj. formed after the inf. Pi'hel (§ 507).—תָּמִים an adj. formed like the Aramaic pass. part., from the root תָּמַם (§ 504. 2.).—בְּרֵאשִׁי־דֹר fem. plur. of דֹּר Dec. I. *a*., Class I., with suff. 3 pers. m. sing. (see § 587. 2.) and prep. בְּ; lit. *in his generations*, i. e. among the men of his age.—דָּחַלְתָּ־נֹחַ pret. Hithp. of דָּחַל, the ultimate (*..*) being shortened into (*.*) by the loss of the accent occasioned by the following Makkeph (§ 70).—אֶת־הָאֱלֹהִים הִתְחַלֵּךְ־נֹחַ *Noah walked with God*, i. e. he conducted himself agreeably to the will of God.

10. וַיִּלְדָּה fut. Hiph. of the יָלַד verb סִי (§ 346), with *ו* conversive, which by retracting the accent to the penult shortens the (*..*) of the ultimate into (*.*) (§ 357).—שְׁלֹשָׁה בָּנִים *three sons*; here the feminine form of the numeral is employed before a masculine noun (§ 611, 612), which latter is put in the plural number (see מֵאָה וּשְׁמֹנֶה v. 3.).—רִפְתָּ for רִפְתָּה, the first (*.*) being lengthened into (*_*) by the pause-accent (§ 107. 1.).

11. וַשָּׁחָהּ 3 pers. f. sing. fut. Niph.—לְפָנַי *to the face of, before* (§ 669). וַחֲמַלָהּ הָאָרֶץ חֲמָסָה *and the earth was filled with oppression.* This verb is sometimes construed with מִן or לְ, but more frequently as in the present instance with the simple accusative.

12. נִשְׁחָחָהּ 3 pers. f. sing. pret. Niph. of שָׁחָה; the second radical takes () for () on account of the accompanying pause-accent (§ 107. 2.).—הַשְּׁחִיחַ pret. Hiph. of the same verb.—כָּל-בָּשָׂר all flesh, i. e. every creature.—דָּרְכּוֹ the Segholate noun דָּרָךְ with suff. 3 pers. m. sing., before which it assumes the form of the plur. constr. (§ 591); lit. *its way*, i. e. its natural course, or conduct.

13. בָּא 3 pers. m. sing. pret. Kal of the בָּא verb (§ 361).—לְפָנַי *to my face, before me*, comp. of פָּנַי constr. of פָּנִים and pron. suff. 1 pers. sing. (§ 587. 2.), with the prefixed prep. לְ. בָּא לְפָנַי *it has come before me*, i. e. I have determined upon it.—מִלְּפָנֵיהֶם 3 pers. f. sing. pret. Kal.—מִפְּנֵיהֶם *from before them*, i. e. through them, by their means.—וַהֲנִי and behold I, interj. הֵן with suff. 1 pers. sing. and ו conj. (§ 692. 1.). Methegh is placed before Sh'wa (§ 63. 1. d.), which here retains its moveable power (§ 19. 3.).—מַשְׁחִיתָם part. Hiph. with suff. 3 pers. m. plur. מֶ- (tab. p. 241).—וַהֲנִי מַשְׁחִיתָם and behold I (am) *destroying them*, i. e. I am about to destroy them.

14. עָשָׂה imp. Kal of עָשָׂה. As the first radical is a guttural, it takes compound instead of simple Sh'wa (§ 20); and as the third is the weak letter ה the second takes () by § 438. 2. (see § 443).—לְךָ *for thyself*, prep. לְ with suff. 2 pers. m. sing. (§ 673).—תְּבִיחָה constr. of תְּבִיחָה. This word, whose origin Gesenius and his predecessors have been unsuccessful in tracing, may be referred to the Chaldee and rabbinic root יָתַב = יָשַׁב *to sit*, from which it is formed by adding the fem. term. יָה and rejecting the first radical י, meaning a place to *set* or *put* something in, as a *chest, ark* (Chald. תְּבִיחָה), as יָדַע from יָדָה, יָרַע from יָרָה, like יָדָה (which see 3: 19.), it retains its first vowel in the construct.—עָצִי constr. of עָצִים Dec. II. a. plur. of עָץ.—עָשָׂה לְךָ חֲבֹת עֲצֵי גֹפֶר *make for thyself an ark of pine timbers*.—קָנִים plur. of קָנָה, like אֲמוֹת plur. of אָמָה (§ 575. 1. note).—תַּעֲשֶׂה fut. Kal of עָשָׂה (§ 438. 1.); the first syllable takes Methegh by § 63. 1.—וְכִפְרָתָּהּ pret. Kal with ו conv. pret. (§ 218).—אֶחָתָּהּ illustr. part. אָחָה with suff. 3 pers. f. sing. (§ 687).—מִבְּיָתָהּ *on the inside, within*, comp. of noun בֵּית *house, interior*, and prep. מִן *from, at*; with the accent on the penult by § 51. 2.—וּמִחוּצָהּ *and on the outside, without*, comp. of noun חוּץ *exterior* and מִן, with ו conjunctive, which before the labial מ takes its homogeneous vowel *a* (§ 684. 3. a.). The preposition retains its short vowel () before ה by § 672.—מִבְּכַפֵּר *with pitch*, Fr. *avec de la poix*; in Hebrew, as in French and

some other languages, it is usual to place the article before material-nouns, especially when a *part* is spoken of.

15. וזה אשר תעשה אמה *and this is what* (i. e. how) *thou shalt make it.*—שֶׁלֶשׁ constr. of שָׁלֹשׁ Dec. II. *d.*—מֵאֶחָד plur. of אֶחָד (§ 620).—שֶׁלֶשׁ מֵאֶחָד *three hundred cubits.* The numeral שָׁלֹשׁ is put in the state of construction by § 621; and the noun אֶחָד is put in the singular, as the preceding numeral מֵאֶחָד is in the plural, see מאֶחָד וְעֶשְׂרִים (v. 3.).—רֹחֶבָה (*rôhh-bâh*) the noun רֹחַב with the asyllabic pron. suff. הָ, which causes the rejection of the second vowel (§ 104. 2.), and consequently the shortening of Hholem into Kamets Hhatuph (§ 24).—קִימָתָהּ the fem. noun קִימָה with the asyllabic pron. suff. הָ (see תְּשִׁיבָתָהּ 3: 16).

16. תִּכְיָנֶהּ for תִּכְיָנֶהּ (§ 77. 3.) fut. Pi'el of the כָּנָה verb כָּנָה with suff. 3 pers. f. sing. and an intervening epenthetic (§ 484. 1.).—מִלְמַעְלָהּ lit. *from above, above, overhead, comp. of upwards* (§ 644) and prep. מִן; for the omission of Daghesth forte after מִן see § 33. 1.—וְאֵל אֶמְדָּה תַּכְלֶנָּה מִלְמַעְלָהּ *and to a cubit thou shalt finish it above*, i. e. thou shalt make it (the window) a cubit in height.—וְיִפְתָּהּ a Segholate noun, with () instead of () under the second radical on account of the final guttural (§ 501. 3.); the prefixed ו conj. takes *u* because followed by a labial (§ 684. 3. a.).—צִדָּהּ comp. of the noun צֶדֶד *side* from the עָ root צִדַּד (§ 524) and the asyllabic pron. suff. הָ, on the reception of which the third radical is restored by Daghesth (see רָבִידָהּ, v. 5.), and () is exchanged for the still shorter vowel () (see § 102. 3. b.).—תִּשְׁיִים fut. Kal of the עִי verb שִׁים (see par. p. 162).—תַּחְתָּיִם for תַּחְתָּיִם (§ 550) masc. plur. of the adjective תַּחְתִּי *lower*, formed from the prep. תַּחַת *beneath* by the addition of the vowel () (§ 515. 3.).—שְׁנֵיִם for שְׁנֵיִם masc. plur. of the ordinal numeral שְׁנֵי *second* (§ 625).—שְׁלִישִׁים m. plur. of שְׁלִישִׁי (§ 623), with ו conj., which takes the vowel *u* in consequence of the following Sh'wa (§ 684. 1.).—וּשְׁלֹשִׁים וּשְׁנַיִם וּשְׁלֹשִׁים (*lower, second, and third* (cells), these words referring to קְנִיִּם v. 14., i. e. three series or stories of cells.—תַּעֲשֶׂהּ fut. Kal of עָשָׂה with pron. suff. הָ, for תַּעֲשֶׂהּ (§ 489).

17. וְאֵנִי pers. pron. 1 pers. sing., with ו conj., which takes () by § 684. 3. b.—מִבְּיָא part. Hiph. of the בָּא verb בָּא (§ 375).—לְשִׁיחָה inf. constr. Pi'el of שָׁחָה, whose medial radical the guttural ה, although incapable of receiving Daghesth, is preceded on account of its strength by the short vowel () (§ 85. 2.).—אֲשֶׁר בִּי רוּחַ חַיִּים *which in it* (is) *the breath of life*, i. e. in which is the breath of life (see אֲשֶׁר זָרְעוּ 1: 11.).—יִנָּע fut. Kal of the עָ and לָ gutt. verb נָע. As the medial ו is strong in comparison with the final guttural ע, it retains its consonantal

power (§ 384), and takes the guttural vowel () (§ 296), which is here lengthened into () by the accompanying pause-accent (§ 107. 1.).

18. וְהִקְמַחְתִּי 1 pers. sing. pret. Hiph. of the וָ verb עָמַח (§ 371), with ו conv. pret., which takes () by § 684. 3. b.; consequently the accent is shifted to the ultimate (§ 218).—בְּרִיתִי comp. of the fem. noun בְּרִית from the לָהּ root בָּרָה (§ 533) and suff. 1 pers. sing.—אָחִי prep. אַחֵךְ with and pron. suff. 2 pers. m. sing. with pause-accent (tab. p. 271).—וּבְאֵתָּה 2 pers. m. sing. pret. Kal of בָּאָה, with ו conv. pret., which takes u by § 684. 3. a.—בְּנֵיךְ constr. of בָּנִים plur. of בֵּן (p. 246) with pron. suff. כִּי (§ 587. 2. a.).—אִשְׁתְּךָ fem. noun אִשָּׁה with pron. suff. כִּי (see p. 245).—נָשִׁים constr. of נָשִׁים plur. of אִשָּׁה, formed by rejecting the א of the masc. אֲנָשִׁים (see אִשָּׁה p. 245).

19. דְּחַיִּי *which lives*, comp. of adj. חַי *living* and def. art. הַ (§ 629. 1.) employed as a relative (§ 635).—מִכֹּל-הַחַי מִכֹּל-בָּשָׂר *of every living thing, of all flesh*; a pleonasm employed for the sake of emphasis.—חֲבִירָא fut. Hiph. of the וָ verb בָּוֵא (§ 373).—לְהַדִּיחַ inf. constr. Hiph. of the שׁ gutt. and לָהּ verb הָיָה, with prep. ל, which causes it to assume the construct form (§ 161).—יְהִי־יָהּ fut. Kal of הָיָה, with Methegh on the first syllable by § 63. 1. c.

20. מִדְּהִיחָהּ the short vowel () of the prep. מִן is lengthened into () before the guttural הַ by § 672.—לְמִינָהּ the noun מִין with pron. suff. הָ (tab. p. 241) and prep. ל.—יָבֹאֵם 3 pers. m. plur. fut. Kal of בָּוֵא (§ 363).—אֵלֶיךָ prep. אֵל with suff. 2 pers. m. sing. (tab. p. 272).

21. קַח imp. Kal of לָקַח (§ 334).—יֹאכֵל fut. Niph. of the שׁ gutt. verb אָכַל (§ 261).—וְאָסַפְתָּ pret. Kal, with ו conv. pret., and the accent consequently on the ultimate (§ 218).—וְלֹאכְלָם לֶךְ וְלֹאכְלָם *it shall be to thee and to them for food*, i. e. thou and they shall use it for food.

22. וְכָכָה fut. Kal of the שׁ gutt. and לָהּ verb עָשָׂה (§ 442).—כָּכָה *like all, according to all*.—צִוְּהָה pret. Pi'el of the לָהּ verb צִוָּה, whose medial ו retains its consonantal power by § 384; it takes the vowel () instead of () on account of the following הַ (§ 438. 3.).—אָתָּה illustr. part. אָתָּה with suff. 3 pers. m. sing. (§ 678).

No. XI. GEN. 7:1—24.

1. בָּא imp. Kal of בָּוֵא, whose future, from which it is formed, is יָבֹאֵם (§ 364).—בֵּיתְךָ *thy house*, i. e. thy family, constr. of בֵּית (§ 569. d. note) with pron. suff. כִּי.—אָתָּה the illustrative particle אָתָּה with pron. suff. כִּי (p. 271).—רָאִיתָ pret. Kal of the לָהּ verb רָאָה (§ 439. 1.).—

בְּדוֹר for בְּדוֹרוֹ (§ 670. 1.).—הַזֶּה *this same*, emphatic demonstrative pronoun (§ 633).

2. הַבְּהֵמָה הַטְהוֹרָה *the clean cattle*. As already stated, an adjective following a definite noun takes the article.—לָקַח fut. of הָקַח, for הִלָּקַח (§ 334).—שִׁבְעָה שְׁבַע *seven (and) seven*, i. e. by sevens.—אִישׁ וְאִשָּׁה used generically, *male and female*.

3. מֵעוֹה the prep. מ. takes () by § 672.—לְחַיֹּת inf. constr. Pi'hel of חָיָה with prep. ל.

4. לִימִים עוֹד שִׁבְעָה *for of days (there are) yet seven*, i. e. there are yet seven days.—אֲנִי pron. 1 pers. sing., i. q. אָנִי, with an inserted palatal (§ 125).—מִמָּטֵר part. Hiph. of מָטַר.—אֲנִי מִמָּטֵר *I (am) causing it to rain*, i. e. I will then cause it to rain.—לִילָה the noun לַיִל with ה paragogic (see the word ל : 5.).—וּמַחֲיֵיתִי pret. Kal of מָחָה (§ 439. 1.), with ו conjunctive, which has *u* by § 648. 3. *a*.—הִיקָם comp. of יָקַם, a derivative noun formed from the קָם root by prefixing the letter י (§ 521), and the def. art. ה, which is not followed by Daghes, as the first letter of the noun has () (§ 33. 1.).—עָשִׂיתִי pret. Kal of עָשָׂה.

5. צִוְּהוּ 3 pers. m. sing. pret. Pi'hel of צָוָה, with pron. suff. הוּ, on the reception of which the vowelless third radical is omitted (§ 489).

6. בֶּן-שֵׁשׁ constr. of בֶּן; followed by Makkeph (§ 569. *a*. note).—בֶּן-שֵׁשׁ מֵאֹת שָׁנָה *a son of six hundred years*, i. e. six hundred years old; a very common Hebraism.—וְהַמַּבּוּל הָיָה מֵי עַל הָאָרֶץ *and the flood was of water upon the earth*. Here is a transposition or synchysis as it is called of the word מֵי, which would regularly be placed after הַמַּבּוּל as in 6: 17.

7. וַיָּבֹא fut. Kal of בָּא with ו conv.—וּבָנִים constr. of בָּנִים plur. of בֶּן (§ 575. 1. note) with suff. 3 pers. m. sing. (§ 587. 2. *a*.) and ו conj. (§ 684. 3. *a*.)—מֵי constr. of מַיִם (p. 246).—מִן הַמַּבּוּל *from before the waters of the flood*, i. e. on account of the flood.

8. אִיֶּנָּה comp. of אֵין constr. of אֵין *nothing* (§ 569. *d*. note) and suff. 3 pers. f. sing. (§ 682. 4.), with an intervening נ epenthetic like that inserted between verbs and their suffixes (see §§ 484. 1., 682. 4.).—אֲשֶׁר אִינָה *which it (was) not*, i. e. which was not.

9. בָּאוּ 3 pers. plur. pret. Kal of בָּא.—בָּאוּ שְׁנֵים שָׁנִים *they came in pairs* (see שִׁבְעָה שְׁבַע v. 2. and § 563. 3.).

10. וַיְהִי לִשְׁבַע הַיָּמִים *and it became the seven days*, i. e. the seven days (mentioned v. 4.) took place, passed away.—וַיָּמָּה constr. of מָּה, with ו conjunctive, which takes the vowel *u* by § 684. 3. *a*.—חָיָה pret. Kal of the חָיָה verb לָה (§ 439. 2.).

11. שָׁנָה בְּשָׁנָה constr. of שָׁנָה Dec. IV. *d*., with prep. ב, which by § 670. 2. takes the vowel ().—שָׁנָה שֵׁשׁ מֵאֹת שָׁנָה *in the year of six hundred*

years, i. e. in the six hundredth year, the noun being repeated after the numeral (§ 626).—*לְחַיֵּי* of the *life of*, constr. of *חַיִּים* with prep. *ל* frequently used as a sign of the genitive.—*בְּחֹדֶשׁ* for *בְּחֹדְשׁ* (§ 670. 1.); the short vowel () is retained before the guttural *ח* by § 629. 1.—*בְּחֹדֶשׁ* in the *second month*; the ordinals like other adjectives are made definite when the noun to which they are attached is so.—*בַּשְּׁבַע עָשָׂר יוֹם* on the *seventeenth day*. The ordinal numerals above *ten* have the same form as the cardinals, and sometimes with the prep. *ב* are placed like the latter *before* the nouns to which they refer (see § 626).—*לְחֹדֶשׁ* of the *month*, for *לְחֹדְשׁ* (see *בְּחֹדֶשׁ* above).—*בְּיוֹם הַזֶּה* on *that day*, an emphatic pleonasm.—*נִבְקְעוּ* pret. Niph. of *בָּקַע*.—*מִעֲיִנוֹת* constr. of *מַעֲיִנוֹת* Dec. II. *b*. plur. of the masc. noun *מַעֲיָן*, which forms its plural in *יָם* or *זוֹ* (§ 558).—*וְאֶרְבַּת* plur. constr. of the fem. noun *אֶרְבַּת*, with *ו* conjunctive, which takes () by § 684. 3. *b*.—*נִפְתָּחוּ* pret. Niph.; the second radical takes () instead of () on account of the pause-accent (§ 107. 2.).

12. *אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה* the *tens* are indeclinable, retaining the form of the masculine plural whether attached to masculine or feminine nouns (§ 619).

13. *בְּעֵצָם הַיּוֹם* *bone*, and metaphorically *strength, essence*: thus *בְּיוֹם הַזֶּה* on the *essence of that day*, i. e. on that very day; a repetition with added emphasis of the *בְּיוֹם הַזֶּה* v. 11.—*בָּא* pret. Kal of *בָּאָה*.—*וְנִשְׂתָּ* here *ו* conjunctive takes the vowel () by § 684. 3. *b*.—*אִשָּׁה* constr. of *אִשָּׁה* (p. 245).—*שְׁלֹשָׁה* constr. of *שְׁלֹשָׁה* (§ 610).—*נָשִׁי* see the word 6:18.—*וּשְׁלֹשָׁה נָשִׁי בָנָיו* and the *three wives of his sons*; the numeral *שְׁלֹשָׁה* assumes the form proper to masculine nouns (§ 612), because the noun *נָשִׁי* to which it relates, although feminine in signification, is masculine in form.—*אִתָּם* the prep. *אִתָּ* with and pron. suff. *ם* (§ 678).

14. *כָּל צִפּוֹר כָּל-כְּנָף* every *bird, every wing*, i. e. all kinds of birds whatever; an emphatic pleonasm.

15. *וַיָּבֹאוּ* fut. Kal of *בָּא* with *ו* conversive.

16. *הַבָּאִים* the *entering ones*, i. e. those who entered, m. plur. act. part. Kal of *בָּא* (§ 365), with def. art.—*וְהַבָּאִים זָכָר וּנְקֵבָה* and *those who entered (were) male and female*.—*בָּאִי* masc., see *וַיָּבֹאוּ* 2:25.—*מִכָּל-בָּשָׂר* of *all flesh they entered*.—*בְּעֵדֵי* prep. *בְּעֵד* behind with pron. suff. *ו* (§ 681).—*וַיִּסְגֵּר יְהוָה בְּעֵדֵי* and the *Lord closed (the ark) after him*.

17. *יִשְׁאָו* fut. Kal of the *לָהּ* verb *רָבָה* (§ 439. 2.).—*וַיִּשְׁאָו* fut. Kal of *נָשָׂא*, for *וַיִּשְׁאָו* (§ 317); the Daghesh compensative which would regularly be inserted in *ש* is omitted on account of the accompanying *Sh'wa* (§ 33. 1.).—*וַתִּרְם* (*wät-tá-rôm*) fut. Kal of *רָם* with *ו* conv. (§§ 215. 2., 385.), referring to and agreeing with *הַתְּבָה*.

18. וַיִּלָּךְ fut. Kal of the ^ו verb ^ללָךְ i. q. וַיִּלָּךְ with ו conv. (§ 349).—
וַיִּלָּךְ הַתְּבֵרָה עַל-פְּנֵי הַמַּיִם and the ark went (i. e. floated about) on the
surface of the water.

19. מְאֹד מְאֹד *exceedingly*, an emphatic repetition of the adverb מְאֹד
much, very.—וַיִּכְסּוּ and they were completely covered, fut. Pu'hal of the
לָה verb כָּסָה (§ 439. 2.), with ו conv.—הָהָרִים plur. of הָר, whose short
vowel () is lengthened into () on the addition of the plur. term.
-ים (§§ 574., 575. 2. note), with def. art., which, being followed by another
guttural with (), takes the vowel () (§ 629. 2.); this short vowel has
Methegh by § 63. 1. a.—הַגְּבִיּוֹת masc. plur. of the adjective גָּבִי of
Dec. II. d., Class II., with def. art.

20. חֲמֵשׁ עָשָׂרָה אֲמָדָה for the gender of the numerals, which are put in
construction with the noun אֲמָדָה, see § 612.

21. וַיִּנָּסוּ fut. Kal of נָסַח (see the word 6 : 17.), with ו conv.—בְּעוֹף
for וּבְבִהֵמָה (§ 670. 1.) among or of the fowls.—וּבְבִהֵמָה for וּבְבִהֵמָה,
ו conj. takes u by § 684. 3. a.—וּבְחַיָּה see the preceding word; ב retains
() before ח (§ 85. 2.); the accent on the antepenult supplies the place
of Methegh (§ 68).—וְכָל הָאָדָם and all mankind.

22. נְשָׁמָה constr. of נִשְׁמָה Dec. IV. e.—בְּאֶפְרוֹי see the word 2 : 7.—
כָּל אֲשֶׁר נִשְׁמָה רוּחַ-חַיִּים בְּאֶפְרוֹי *all which the spirit of the breath of life*
(was) in its nostrils, i. e. every thing in whose nostrils there was the breath of
life. Here, it will be observed, are two successive nouns, נְשָׁמָה and
רוּחַ, in the state of construction.—בְּחֶרֶבָה for בְּחֶרֶבָה, see הָהָרִים
v. 19. and § 631. 1. a.—מֵת verb מָוַת (§ 384),
agreeing in the plural with the collective כָּל.

23. וַיִּמָּח and he destroyed, fut. Kal of the ^ו gutt. and ^לה verb מָחָה
with ו conv. (§ 442). Some editions read וַיִּמָּח in the Niph'al species
(see § 447), to correspond to the following וַיִּמָּחוּ, in which case אָח must
be regarded as pointing out the *subject* (see § 676); but as here also the
accent is placed on the penult, which, being a short mixed syllable, should
not receive it (§ 57. 4.), we regard the reading without Daghesh as pre-
ferable.—מֵאָדָם the prep. מ takes () instead of () on account of the
following guttural (§ 672).—מֵאָדָם עַד בְּהֵמָה from man to beast, i. e.
including both man and beast.—וַיִּמָּחוּ fut. Niph. of מָחָה (par. p. 182),
with ו conv.—וַיִּשְׁאָר fut. Niph., with ו conv., which by shifting the
accent to the penult causes the final () to be shortened into ()
(§ 215. 3.).

24. מֵאָחָה constr. of מֵאָחָה Dec. IV. d.—וּמֵאָחָה וּמֵאָחָה a hundred
and fifty days. The smaller number is placed before the larger, which
is connected to it by the conjunction and (§ 622).

No. XII. GEN. 8:1—22.

1. וַיַּעֲבֹר *and he caused to pass*, fut. Hiph. of the פ gutt. verb עָבַר, with ו conv., by which the ultimate vowel (י) is changed into (ו) (§ 216).—וַיָּשָׁב fut. Kal of the ע verb שָׁבָה (par. p. 170).—הַיָּמִים the () of the penult is lengthened into (י) by the pause-accent Çilluk (§ 107. 1.).

2. יִסְכְּרוּ fut. Niph.—מְעִילָת fem. plur. constr. of מָעַל (see the word 7: 11.).—הַשָּׂמַיִם for הַשָּׁמַיִם (§ 107. 1.).

3. יָשָׁב fut. Kal of the ע verb שָׁב, for יָשׁוּבוּ (§ 363), with () written for (ו) (§ 100. 1. note).—הָלֹךְ inf. abs. Kal of הָלַךְ (§ 161).—וַיָּשָׁב inf. abs. of the ע verb שָׁב (§ 362), with ו conj., which has () by § 684. 3. b.—וַיָּשָׁב הָלֹךְ *going on and returning*, i. e. continually, gradually returning. The infinitive הָלֹךְ is frequently employed as in the present instance to indicate the continuity of an action expressed by a following verb.—יִחְסְרוּ fut. Kal of the פ gutt. verb חָסַר (§ 256).—מִקְצֵה at the end of, constr. of the masc. noun קֶצֶה (see § 572. note), with prep. מ, which, as the first letter of the noun has Sh'wa, is not followed by Daghes (§ 33. 1.).

4. וַיִּתְּנָה fut. Kal of the ע and ל gutt. verb נָתַן with ו conv., for וַתִּתֵּן (see §§ 298, 385).—הָרִים constr. of הָרִים, which see 7: 19.

5. הָיוּ pret. Kal of הָיָה.—וַיִּחְסְרוּ הָיוּ הָלֹךְ *they were continually diminishing*, see וַיָּשָׁב v. 3.—בְּעֶשְׂרִי בָּהֶם עֶשְׂרִי (§ 670. 1.) in the tenth, month understood.—בַּאֲחֹר לַחֹדֶשׁ on the first (day) of the month, an ellipsis frequently employed in English.—נִרְאָה pret. Niph. of the לָה verb רָאָה (§ 439. 2.).—רְאֵשֵׁי constr. of רָאִשִׁים plur. of רֹאשׁ (p. 246).—וַיִּהְיוּ see the word 7: 19.

6. מִקֵּץ at the end of, constr. of קֵץ Dec. I. a. with prep. מ.—וַיִּפְתָּח fut. Kal of פָּתַח (§ 298). “And it was at the end of forty days, נֹחַ וַיִּפְתָּח and Noah opened,” i. e. at the end, etc., Noah opened.

7. וַיָּשָׁב fut. Pi'el of the ל gutt. verb שָׁלַח (§ 306) with ו conv.—וַיָּצֵא fut. Kal of the פִּי verb יָצָא (§ 339).—וַיָּצֵא inf. abs. of the same verb.—וַיָּצֵא וַיָּשָׁב *and it went going and returning*, i. e. it flew hither and thither.—וַיָּבֶשׁ inf. constr. of the פִּי verb יָבֵשׁ (§ 350).—מֵעַל from upon, off, comp. of מִן and עַל.

8. מֵאֵתֹו from (being) with him, from him, prep. אֵת with suff. 3 pers. m. sing. (tab. p. 271) and prefixed prep. מ (§ 672).—לִרְאוֹתָ for seeing, to see, inf. constr. of רָאָה with prep. ל, which takes the vowel () by § 670. 2.—הֲקִינֹו whether they had diminished, pret. Kal of the ע verb קָלַל (par. p. 170), with prefixed ה interrog. (§ 641).

9. מִצָּחָה pret. Kal of מָצָא resting-place, formed from the ע' root נָח by prefixing מ (§ 522. 1.).—רָגְלָהּ the Segholate noun רָגַל with pron. suff. הָ (§ 591).—וַתֵּשֶׁב 3 pers. f. sing. fut. Kal of the ע' verb שָׁב with ו conv. (§ 385).—אֶל־ prep. אֶל with suff. 3 pers. m. sing. (par. p. 272); see remarks on the difference between אֶל and ל, 3 : 9.—וַיִּשְׁלַח fut. Kal of the ל' gutt. verb שָׁלַח (§ 298), with ו conv.—וַיִּקְרָה fut. Kal of לָקַח (§ 334) with pron. suff. הָ (par. p. 195) and prefixed ו conv.—וַיָּבֵא fut. Hiph. of the ע' verb בָּא with ו conv. (§ 393).—אֶת־הָ illustr. part. אֶת with pron. suff. הָ (tab. p. 271).

10. וַיִּהְיֶה fut. Kal of הָיָה with ו conv. (§ 401).—אֲחָרֵיהֶם masc. plur. of the adj. אַחֲרִי, agreeing with the preceding noun יָמִים.—וַיִּסָּף for וַיִּסְפֹּק fut. Hiph. of the פ' verb סָפַק with ו conv. (§§ 215. 2., 357.).—שָׁלַח inf. constr. Pi'el of the ל' gutt. verb שָׁלַח (§ 305).—וַיִּסָּף שָׁלַח and he added to send, i. e. he sent again.

11. וַתְּבֹא fut. Kal of בָּא with ו conv.; the Hholem of the second radical is not shortened into Kamets Hhatuph (see § 385), on account of the weak letter א, which by resting in it causes it to form a simple syllable.—עָלָה constr. of עָלָה (§ 572. note).—בְּפִי־הָ constr. of the noun פִּי with pron. suff. הָ (see p. 246) and prep. ב. —וַיֵּרֶד fut. Kal of the פ' verb יָרַד (§ 339), with () under the second radical instead of () on account of the final guttural (§ 298).—קָבַע pret. Kal of the ע' verb קָבַע (par. p. 170).

12. וַיִּהְיֶה fut. Niph. of הָיָה with rad. י retained (§ 354) and ו conv.—וַיִּסָּף pret. Kal of סָפַק.—וַיִּשְׁבּוּ inf. constr. Kal of ע' (§ 362).

13. בְּרֵאשִׁית in the first (month) for בְּהֵרֵאשִׁית (§ 670. 1.); the first syllable takes Methegh by § 65. 1. a.—וַיִּסָּר fut. Hiph. of the ע' and ל' gutt. verb סָרַר (§ 393).—מִכְסָּה constr. of מָכַסָּה (§ 572. note).—וַיִּרְאֵה see the word 1 : 4.

14. וַיְבַחֲשֵׁהּ for וַיְבַחֲשֵׁהּ (§ 670. 1.); ו conj. takes the vowel u by § 684. 3. a.—וַיִּבְשֶׁה pret. Kal.

15. וַיִּרְבֶּה fut. Pi'el of רָבַח with ו conv., which as the preformative has () is not followed by Daghes (§ 33. 1.).—לֹא־מָר inf. constr. with prep. ל (see the word 1 : 22.).

16. יָצָא imp. Kal of the פ' verb יָצָא (§ 340).—אֲחֵרֵי־, &c., see 6 : 18.

17. הַיּוֹצֵא for הַיּוֹצֵא imp. Hiph. of יָצָא (§ 356, where for "in which mode," read in the imperative).—וַיִּשְׁרָצוּ pret. Kal, with ו conv., which by joining it to the preceding imperative gives it the force of one (§ 219).—וַיִּפְרֹ וַיִּרְבֶּה pret. Kal of the ל' verbs פָּרָה and רָבָה (§ 439. 2.); the ו conj. of the first word takes the vowel u by § 684. 3. a.

18. יָצָא fut. Kal of יָצָא (§ 339) with ו conv.; the accent is here drawn

back to the penult on account of the following accented monosyllable (§ 60).

19. למשפחותיהם according to their species, comp. of משפחה constr. of משפחות Dec. II. *b.* plur. of the fem. noun משפחה, with suff. 3 pers. m. plur. (§ 587. 2. *b.*), and the prefixed prep. ל; the accent *Munahh* on the antepenult takes the place of *Methegh* (§ 68).—יצא pret. Kal of יצא.

20. ירדה fut. Kal of the לה verb ירד with ו conv. (§ 442).—לארני the prep. ל takes () as though prefixed to the word ארני, thus לארני (§ 104. 4. *a.*), the points of which are taken by the noun ירדה (see § 71).—ירקת fut. Kal of לקח (§ 334) with ו conv.—העלה he caused to ascend, offered up, fut. Hiph. of the לה verb עלה to ascend, with ו conv., for העל by § 84. 1. *a.* (see § 457).—עלה plur. of the fem. noun עלה from the לה root עלה (§ 535).—במזבח בזהמזבח (§ 629. 2.).

21. נירח fut. Hiph. of the ער and ל gutt. verb ריח (§ 393).—הנחת an abstract noun formed from the root נחח by reduplicating the third radical (see § 542), with the def. art. ה. ריח הנחת—odour of pleasure, i. e. pleasant odour. This specification of one noun by means of another with which it is placed in construction, is very common in Hebrew, the number of whose adjectives properly so called is extremely limited.—לב comp. of לב with pron. suff. ו (see the word 6 : 5).—אסא fut. Hiph. of the סר verb יסא, for אסא (§ 346); the ו of Hholem being omitted (see § 13), and () written for (י) (see § 100. 1. note).—לקלל inf. constr. Pi'hel with prep. ל. לא אסא לקלל—I will not again curse, see יסא v. 10. It will be observed that after the verb יסא the infinitive may be employed either with or without the prep. ל. בעבור on account of (see בעבור 3 : 17).—נועריו מנועריו (§ 100. 1. note), constr. of נערים youth (*juventus*), employed only in the plural (§ 560), with suff. 3 pers. m. sing. (§ 587. 2. *a.*) and prep. מן (§ 672).—להכות inf. constr. Hiph. of the פנ and לה verb נכה (p. 190), with prep. ל. כה אשר—like that which, as; the prep. כ takes () instead of Sh'wa by § 670. 2.—עשה pret. Kal. of the לה verb עשה (§ 439. 1.).

22. ימים constr. of ימים Dec. II. *a.* plur. of יום. ימים כל-ימי הארץ yet all the days of the earth, i. e. as long as the earth shall endure.—והם the conjunction ו here takes () on account of the disjunctive accent accompanying the monosyllabic noun to which it is prefixed (§ 684. 3. *b.*).—והרף the ו conjunctive here also takes () for the same reason.—לילה the noun ליל with ה paragogic (§ 82. 2. *b.*), to which is prefixed ו conj. with () as in the word preceding.—ישבתו ישתבו fut. Kal of שבת, the original vowel of the second radical being restored by the pause-accent (§ 107. 2.).

No. XIII. GEN. 11:1—9.

1. שֵׁפָה *šp*, one of the principal organs of speech, here put by metonymy for *speech* itself.—אֶחָדָהּ for אֶחָדָהּ, the ultimate () being lengthened into () on account of the pause-accent (§ 107. 1.); and as the letter which bears it is a guttural, the preceding א takes () (§ 101. 1. b.).—וּדְבָרִים plur. of דָּבָר Class II. 3., with ו conj. which takes *u* by § 684. 2.—וְאֶחָדָהּ plur. of אֶחָדָהּ (§ 613).—וְדְבָרִים אֶחָדָהּ *one speech and uniform words*, i. e. precisely the same language; the language is here considered first as a whole, and then with regard to its component parts.

2. נִסְעָם inf. constr. Kal of נָסַע with pron. suff. ׀ם (§ 473, p. 197).—וַיִּהְיֶה בְנִסְעָם וַיִּמְצְאוּ *and it was in their journeying and they found*, i. e. it happened in the course of their journeying, or migrating, that they discovered.—יָשְׁבוּ fut. Kal of יָשַׁב (p. 150); the accent is drawn back to the penult by § 60.

3. וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ *and they said each man to his companion*, i. e. they said one to another.—הִבְדּוּ *come!* an interjection of exhortation (§ 693).—נִלְבְּדוּ 1 pers. plur. fut. Kal of לָבַן, with הִבְדּוּ paragogic (§ 204), which causes the rejection of the second vowel by § 104. 2.—מִזִּירֵינוּ plur. of לָבַן Class II. 3.—נִלְבְּדוּ לָבָנִים *let us make bricks*, see מִזִּירֵינוּ לְשִׂרְסָהּ 1 pers. plur. fut. Kal with הִבְדּוּ paragogic.—וְנִשְׂרַסּוּ the prep. ל has () instead of () by § 670. 2.—וְנִשְׂרַסּוּ לָבָנִים *and let us burn (them) with burning*, i. e. let us thoroughly burn them; a construction analogous to that of the infinitive with a finite verb.—וְהָיָה לָבֶן 3 pers. f. sing. fut. Kal of הָיָה with ו conv. (§ 466).—לָבֶן לָבָנִים prep. ל with suff. 3 pers. m. plur. (tab. p. 269).—לָבֶן the Segholate noun לָבֶן, whose first () is changed into () by the accompanying disjunctive accent (§ 107. 1.).—וְהָיָה לָבֶן לָבָנִים *and the brick was to them for stone*, i. e. the brick served them in lieu of stone.—וְהָיָה לָבֶן the def. art. ה preserves its short vowel () before the strong guttural ה (§ 85. 2.); the accent Munakh on the antepenult supplies the place of Methegh (§§ 63. 1. a., 68.).—לָבֶן לָבָנִים for לָבֶן לָבָנִים (see §§ 85. 2., 670. 1.).

4. נִבְנָה fut. Kal of the בָּנָה verb נִבְנָה (§ 438. 2.).—לָבֶן prep. ל with pron. suff. ׀נו (p. 269); Daghesh in ל by § 35.—וּמִגְדֹּל a deriv. noun from the root גָּדַל formed by prefixing the letter מ (§ 509. 2.), with ו conj., which on account of the following labial takes its homogeneous vowel *a* (§ 684. 3. a.).—וּמִגְדֹּל בָּשָׁמַיִם *its summit (shall be) in the heavens*, meaning, we will build it exceedingly lofty.—נִעֲשֶׂה fut. Kal of the עָשָׂה gutt. and לָבֶן verb עָשָׂה (§§ 256., 438. 2.).—וְנִעֲשֶׂה לָבֶן שָׁמַיִם *and we shall make*

for ourselves a name, i. e. we shall by this means render ourselves famous; see אנשי השם 6:4.—נפוצ fut. Kal of the פוצ verb פוצ (§ 363).

5. לראות fut. Kal of the ראה verb ראה with ו conv. (§ 349).—לראות for לראות (§ 13), which see 8:8.—בנה pret. Kal of the בנה verb בנה, for בני האדם (§ 439. 2).—בני constr. of בני Dec. II. a. plur. of בן.—בני האדם the sons of man, i. e. mankind.

6. לכבדם (there is) one people, i. e. the people are united.—לכבדם comp. of כל and the asyllabic pron. suff. כם, upon the reception of which *ō* is shortened into *ū* (§§ 101. 3. b., 601.), with the prefixed prep. ל.—לכבדם and (there is) one speech to all of them, i. e. they have all one language.—החלם comp. of החל inf. Hiph. of החל, for החל (p. 167), the characteristic ה retaining () before the strong guttural ה (§ 85. 2.), and the () of the first radical being shortened into () to make a mixed syllable with the Daghesh inserted in ל as a compensation for the rejected third radical (§ 101. 2. b.); with pron. suff. כם.—החלם inf. constr. Kal of עשה, with prep. ל (see the word 2:3).—החלם this (is) their beginning as to doing, i. e. this is the commencement of their undertaking.—ועתה and now (see § 651. note).—מחם the prep. מן with pron. suff. חם (§ 672).—יזמו fut. Kal of the עז verb עז, for יזמו (see par. p. 170). This word was inadvertently inserted in § 409 instead of § 406, to which it should be removed.—לא יבצר לא יבצר מהם כל אשר יזמו there will not be cut off from them all which they contemplate to do, i. e. they will not be prevented from doing any thing which they undertake.

7. נבלה fut. Kal of the בל verb בל (see § 339), with הה paragogic, which occasions the rejection of the vowel of the second radical (§ 104. 2.).—נבלה 3 pers. f. sing. pret. Niph. of the עב verb עב, for נבלה (§ 409), it shall be confounded, agreeing with שפה; or we may consider it as 1 pers. plur. fut. Kal with הה paragogic for נבלה we will confound, like יזמו v. 6.—שפה constr. of שפה Dec. IV. d. with pron. suff. חם (§ 587. 1., tab. p. 241.).—רעהו constr. of רעהו with pron. suff. הו, on the addition of which the vowelless final ה of the noun is rejected like that of verbs ליה (§ 489).—אשר לא ישמעו איש שמו רעהו that they may not hear each man the speech of his companion, i. e. that they may not understand each other's language; the Hebrew verb שמע to hear, like the Greek ἀκούω and the French entendre, signifies also to understand.

8. יפץ fut. Hiph. of the פץ verb פץ (§ 393).—אחם illustr. particle אח with suff. 3 pers. m. plur. (§ 678).—משם from there (Fr. de là), thence.—יחל fut. Kal of the חל gutt. verb חל (§ 270).—לבה inf. constr. Kal of the לבה verb בנה (par. p. 182), with prep. ל, which takes the vowel () instead of () by § 670. 2.

9. על-כֵּן *on that account, therefore*.—שָׁמָּה the noun שָׁם with the asyllabic pron. suff. הָ, on the reception of which the () of the noun is rejected (see שָׁמָּה 2: 19.).—בָּבֶל *Babel* (confusion), see § 115.—וּמִשָּׁם *and thence*, ו conjunctive takes *u* by § 684. 3. *a*.—וּפִּיּוֹצֵם pret. Hiph. of פָּרַץ (§ 371), with asyllabic pron. suff. הָ; this causes the rejection of the vowel of the characteristic ה (§ 104. 1.), which then takes () for () (see § 391).

No. XIV. GEN. 12: 1—3.

1. לֵךְ imp. Kal of the לֵךְ verb לָךְ (§ 340), the long vowel () being shortened into () by the loss of the accent occasioned by the following Makkeph (§ 70. 2. *a*).—לֵךְ לְךָ *go as to thyself*, i. e. *do thou go (abi tu)*. The word לָךְ is here added on the same principle as that on which the pronouns are sometimes employed in Latin and in other inflected languages when not needed for perspicuity; namely, in order to confer additional emphasis.—מֵאֶרְצְךָ the Segholate noun אֶרֶץ with pron. suff. ךְ (§ 591) and the prefixed prep. מ, which latter here takes the long vowel () by § 672.—וּמִמּוֹלֶדְתְּךָ *and from thy birth-place*, the fem. noun מוֹלֶדֶת formed from the לֵד root לָד by prefixing מ (§ 518. 1.) and adding the char. term. תָּה (§ 494. I. 2.), with pron. suff. ךְ, on the reception of which the noun, being a Segholate by its termination, takes the vowels of the plural construct (see § 591); to this is prefixed the prep. מ, and also ו conj., which on account of the following labial takes its homogeneous *u* (§ 684. 3. *a*).—וּמִבֵּיתָ the noun בֵּית constr. of בֵּיתָ (§ 569. *d. note*), with prep. מ and ו conj. as in the word preceding.—אֲבִיךָ *thy father* (p. 245).—אֲרָאֲךָ fut. Hiph. of רָאָה (see par. p. 182), with pron. suff. ךְ, which takes Daghesh to enable the preceding short vowel () to make a mixed syllable (§ 484. 2.).

2. אֶעֱשֶׂה fut. Kal of the עֲשֵׂה verb עָשָׂה with pron. suff. ךְ, for אֶעֱשֶׂהָ (see pp. 133, 182), the third radical ה being rejected, and the vowel of the second given to the first by § 489.—וְאֶעֱשֶׂה לְגִי גָדוֹל *and I will make thee into a great nation*.—וְאֶבְרַכְךָ fut. Pi'el of the בִּרַךְ verb בָּרַךְ (§ 287), with pron. suff. ךְ, which, taking the accent by § 58. 3., causes the preceding () to be shortened into () (§ 476); the prefixed ו conj. takes () by § 684. 3. *b*. The Munahh under ב supplies the place of Methegh (§ 68).—וְאֶגְדֹּלְךָ *and I will make great* (§ 144. 3.), fut. Pi'el with ו conj. and ה parag. (§ 204), which latter occasions the rejection of the () of the second radical (§ 104. 2.).—שָׁמָּה the noun שָׁם with suff. 2 pers. m. sing. in pause (p. 241), which

causes the rejection of the first vowel (see שָׁמָּה 11:9).—וְהִיָּה imp. Kal of the לָּהּ verb וְהִיָּה (§ 466), with ו conj., which takes () by § 104. 4. c., since the following ה should have taken (), thus וְהִיָּה (§ 443).—וְהִיָּה בְרָכָה and *thou shalt be a blessing*, i. e. *thou shalt be blest*: the ו conjunctive, by connecting the imperative to the preceding future, gives to it the force of that tense; the abstract noun בְּרָכָה is here employed instead of an attributive, see וְהָיָה וְבָרַךְ 1:2.

3. וְהִיָּה fut. Pi'hel of the ו gutt. verb בָּרַךְ (§ 287) with ו conj. and ה parag.—מְבָרְכִים *thy blessers*, plur. constr. of מְבָרֵךְ part. Pi'hel of בָּרַךְ with pron. suff. כִּי (§ 587. 2. a.).—וּמְקַלְלֶיךָ and *thy curser*, part. Pi'hel with pron. suff. כִּי, on the reception of which the preceding () is shortened into () (see וְהִיָּה v. 2.), and ו conj. which takes the vowel *u* by § 684. 3. a.—אָרַר fut. Kal of the עָרַר verb אָרַר (p. 165).—וְנָבְרַכְךָ pret. Niph. with ו conv. pret. (§ 218).—מְשֻׁפָּחוֹת constr. of מְשֻׁפָּחוֹת Dec. II. *δ*. plur. of the fem. noun מְשֻׁפָּחוֹת.

No. XV. GEN. 22:1—19.

1. דְּבָרִים plur. of דָּבָר Class II. 3.—הָאֵלֹהִים demonstrative pronoun (§ 634) with definite article, which it takes because the noun after which it is placed as a qualificative is definite (see הַמֵּאֲרֵת הַגְּדֹלִים 1:16).—יְהוָה אֱלֹהִים *THE God (per excellentiam)*, equivalent to יְהוָה אֱלֹהִים (which see 2:8.). In Arabic the article is constantly prefixed to the absolute state, answering the same purpose as the *phuralis excellentia* of the Hebrew (see 1:1.); with this latter the article is also occasionally employed, thus giving to the word a double emphasis.—נִסָּה pret. Pi'hel לָּהּ (p. 182).—אֵלֶיךָ the prep. אֶל, which has the form of the plural construct (§ 680), with suff. 3 pers. m. sing. (p. 272).—הִנֵּנִי lit. *behold me* (Fr. *me voici*), *here I am*, the adv. הִנֵּנִי with suffix 1 pers. sing., the form which the word assumes in pause (§ 682. 1.).

2. קוּ imp. Kal of לָקַח (§ 334).—נָא a primitive interjection used in entreating, urging, &c. (§ 693).—בְּנֶךְ the noun בֵּן with pron. suff. כִּי (§ 590. 2.).—יְחִידְךָ *thine only one*, the adjectival noun יְחִיד (§ 504. 2.) with pron. suff. כִּי, the first vowel being rejected by § 104. 1.; (יְחִיד) takes Methegh by § 63. 2.—לָךְ go *thou* (see 12:1.).—אֶרֶץ מֹרְיָה *the land of Moriah*, i. e. *the country about mount Moriah*.—הָעֵלֶה imp. Hiph. of עָלָה, the final radical of which is rejected on receiving the pron. suff. הָיָה (§ 499).—אַחֲדֶךָ constr. of the masc. cardinal numeral אֶחָד (§ 610), agreeing with הָיָה understood.—וְהָיָה plur. of הָיָה (§ 575).

2. note), with the definite article, which for the sake of distinctness takes the vowel () (§ 629. 2.), and receives Methegh to complete the syllable (§ 63. 1. a.).—אָמַר fut. Kal of the אָמַר and לָ gutt. verb אָמַר, for אָמַר (§ 273):

3. וַיִּשְׁבֶּם fut. Hiph. with ו conv. (§ 216).—בִּבְרָקָר for בִּבְרָקָר (§ 670. 1.).—וַיִּחַבֵּשׁ fut. Kal of the חָבַשׁ gutt. verb חָבַשׁ (§ 256).—וַיִּקְחָהּ fut. Kal of וַיִּקְחָהּ (§ 334), with ו conv.—שְׁנֵי constr. of the cardinal numeral שְׁנֵי.—אָתָּה plur. constr. of אָתָּה with suff. 3 pers. m. sing. (§ 587. 2. a.).—אֶת prep. אֶת with pron. suff. ו (§ 678).—בָּנִי the noun בֵּן with the assyllabic pron. suff. ו (see שְׁמוֹ 2: 19.).—וַיִּבְקַע fut. Pi'hel of the בָּקַע gutt. verb בָּקַע (§ 306).—עֲצִים constr. of עֲצִים Dec. II. a. plur. of עֵץ.—וַיִּקְבְּעוּ fut. Kal of the קָבַע verb קָבַע with ו conv. (§ 385).—וַיִּלְכֶּה fut. Kal of the לָכָה verb לָכָה with ו conv. (§ 349).

4. וַיִּשָּׂא fut. Kal of the שָׂא and לָא verb נָשָׂא (p. 190).—עֲנִיּוֹ plur. constr. of עָנָה with suff. 3 pers. m. sing. (§ 587. 2. a.).—וַיִּרְאֵהּ fut. Kal of וַיִּרְאֵהּ with ו conv. (§ 442).—מֵרֶחֶק from a distance; the prep. מֵ takes () by § 672., and this receives Methegh by § 65. 1. a.

5. שָׁבוּ-לָכֶם imp. Kal of the שָׁב verb שָׁב (par. p. 150).—רִמְמוֹר the article before the strong guttural ר retains its short vowel () (§ 85. 2.).—וְאֵת the simple conjunction ו takes () instead of () by § 684. 2. b.—נִלְכְּדָה fut. Kal 1 pers. plur. of the לָכָה verb לָכָה (§ 339), with ה paragogic, which causes the rejection of the second vowel (§ 104. 2.).—עַד כֹּה־ until there (Fr. *jusque là*), *thither*.—נִשְׁתַּחֲוּהוּ we will bow ourselves down, we will worship, fut. Hithp. of שָׁחַד, the first radical and the ה of the prefixed syllable הִשְׁ being transposed by § 74. 2. a.; for the appearance of ו see § 461.—נִשְׁוֹבָהּ fut. Kal of the שָׁב verb שָׁב (§ 363) with ה paragogic.—אֶל־אֵלֶיכֶם prep. אֶל with suff. 2 pers. m. plur. (tab. p. 272).

6. וַיִּקְחָהּ see the word v. 3.—וַיִּשֶׁם fut. Kal of the שָׂם verb שָׂם with ו conv. (§ 401).—בָּנִי see the word v. 3.—מַאֲכָל־תֵּן knife, implement used in eating, a fem. noun formed from the root אָכַל by prefixing ת (§ 509. 1.).—וַיִּלְכְּדָהּ fut. Kal of וַיִּלְכֶּה (§ 339), with Methegh on the penult by § 63. 2.—שְׁנֵיהֶם both of them, see the word 2: 25.—יַחְדָּהּ adv. together (see § 664. 3.).

7. אָבִיר the anomalous noun אָבִיר with suff. 3 pers. m. sing. (p. 245).—אֲבִיר the same noun with suff. 1 pers. sing.—הִנְנִי here I am, adv. הִנְנִי with suff. 1 pers. sing. (§ 682. 1.).—בָּנִי the noun בֵּן with pron. suff. י (see בָּנִי v. 3.); בֵּן is without Dagheshe lene by § 39. 4.—הִנְנִי הָאֵשׁ behold the fire (voici le feu), here is the fire.—וַיִּהְיוּ עֲצִים plur. of עֵץ Dec. I. a. with ו conj. and definite article, the latter taking () by § 629. 1.; the accom-

panying Munahh supplies the place of Methegh (§ 68).—אִיהֶּ the adv. אִי with הָ paragogic.

8. יִרְאֶה fut. Kal of the לָהּ verb רָאָה (§ 438. 2.); the first syllable takes Methegh by § 66.—לֹא prep. לֹא with pron. suff. 1 (p. 269); לֹא has Daghehsh forte by § 35.—בְּנִי the initial בִּ takes Daghehsh lene, because the preceding word, although ending in a simple syllable, is accompanied by a disjunctive accent (§ 39. 3.).

9. יִבְנוּ fut. Kal of the עוּ verb בָּנָה (§ 363).—וַיִּבְנֶה fut. Kal of the לָהּ verb בָּנָה with וֹ conv. (§ 442).—וַיִּבְנֶה שָׁם אֹת־הַמִּזְבֵּחַ and *there he built the altar*, viz. for the sacrifice he was about to make.—יִעָקֵר, fut. Kal of the עָקַר verb עָקַר (§ 256).—וַיִּשָּׂם see the word v. 6. מִמַּעַל at the upper part, above, comp. of מִעַל and prep. מִן (§ 669).—לְהַעֲצִים for לִעֲצִים (§ 670. 1.).—מִמַּעַל לַעֲצִים above as to the wood, i. e. upon the wood.

10. יִשְׁלַח fut. Kal of the שָׁלַח verb שָׁלַח (§ 298).—לְשֹׁהַם inf. constr. Kal (§ 161), with prep. לֹא, which takes the vowel () by § 670. 2.

11. יִקְרָא fut. Kal of the קָרָא verb קָרָא (§ 424).—וַיִּקְרָא in pause, see the word v. 1.

12. יִרְדֶּה the noun יָרַד with pron. suff. 3, the first vowel taking Methegh to show that it forms a simple syllable (§ 63. 2.).—וַיִּרְדֶּה fut. apoc. Kal of the רָדַד verb רָדַד (§ 442).—וַיִּרְדֶּה מִזֶּה וּמִזֶּה what and what, whatever, any thing.—וַיִּרְדֶּה pret. Kal of the יָרַד verb יָרַד (§ 501. 2.) of Dec. II. d.—וַיִּרְדֶּה the accent is shifted to the penult on account of the following monosyllable by § 60.—וַיִּרְדֶּה אֱלֹהִים thou (art) a fearer of God, i. e. thou fearest God.—מִמֶּנִּי from me, prep. מִן with pron. suff. 1 pers. sing. (§ 673).

13. יִרְאֶה fut. Kal of the רָאָה verb רָאָה (§ 438. 2.).—וַיִּרְאֶה part. Niph. of the רָאָה verb רָאָה (§ 438. 2.).—וַיִּרְאֶה בְּדֹסְכָהּ for בְּדֹסְכָהּ (p. 133).—וַיִּרְאֶה dual constr. of the Segholate noun קָרָן with suff. 3 pers. m. sing. (see §§ 582. a., 603).—וַיִּרְאֶה fut. Kal of the רָאָה verb רָאָה with וֹ conv. (§ 349).—וַיִּרְאֶה the definite article takes () by § 629. 1.; the accent is on the penult by § 56. 2.—וַיִּרְאֶה comp. of וַיִּרְאֶה fut. Hiph. of רָאָה with וֹ conv. (see the word 8 : 20.) and pron. suff. 1 (tab. p. 195).—וַיִּרְאֶה בְּנוֹ instead of his son, see פְּתִיחָהּ 2 : 21.

14. וַיִּרְאֶה that, personal pronoun with def. art., used as a demonstrative (§ 633).—וַיִּרְאֶה fut. Kal of the רָאָה verb רָאָה, see v. 8.—וַיִּרְאֶה fut. Niph. of the רָאָה verb רָאָה (§§ 260, 261).—וַיִּרְאֶה הַיּוֹם this day (Lat. *hodie* = *hoc die*), to-day.—וַיִּרְאֶה fut. Niph. of the רָאָה verb רָאָה and לָהּ verb רָאָה (see par. pp. 133, 182).—The entire verse may be thus rendered : “ And Abraham called the name of that place *Jehovah-jireh* (*Jehovah will see, visit it*); whence it is said at the present day, In the mount of Jehovah he (God) will appear.”

15. שְׁנִי second time, fem. form of the ordinal שְׁנִי (§ 623). The

feminine gender is here employed for a neuter (see 2: 18. לא טוב וגו') as is most commonly the case.—הַשְׁמִימִים the () of the penult is lengthened into () by the pause-accent (§ 107. 1.).

16. בי *by myself*, prep. ב with pron. suff. י (tab. p. 269).—נֹאֵם for נֹאֵם (§ 100. 1. note), constr. of pass. part. נֹאֵם *saying* (Lat. *dictum*), Dec. II. d.—נֹאֵם יְהוָה (it is) *a saying of the Lord*, i. e. the Lord says.—כִּי *that*, referring to אֲבִרְכְּךָ in the following verse, at the beginning of which the particle is repeated.—יֵצֵן אֲשֶׁר *since that, because*.—עָשִׂיתָ pret. Kal of the לָהּ verb עָשָׂה (§ 439. 1.).—הִזָּה *this*, dem. pron. with definite article, see הַאֲמִינָה v. 1.—יְהִי־רָךְ for יְהִי־רָךְ on account of the pause-accent (§ 107. 3.).

17. אֲבִרְכְּךָ fut. בִּרְךָ inf. Pīhel of the בִּרְךָ gutt. verb בִּרַךְ (§ 286). Pīhel with suff. כ (see the word 12: 2.).—וְרָכְךָ the Segholate noun וָרַךְ with pron. suff. כ (§ 591).—*I will bountifully bless thee, and exceedingly multiply thy offspring*; for the construction see 3: 16. הרבה ארבה constr. of בְּרָכִים Dec. II. b. plur. of בָּרַךְ with prep. ב.—בְּחֹלֶל for בְּחֹלֶל (§§ 85. 2., 670. 1.).—שָׂפָה constr. of שָׂפָה Dec. IV. d.—יִרְשׁ fut. Kal of the פִּי verb יָרַשׁ, for יִירְשׁ (§ 349).—אֵיבִים constr. of אֵיבִים plur. of אֵיב act. part. Kal of אֵיב, with suff. 3 pers. m. sing. (§ 587. 2. a.).

18. וְהִתְבָּרְכוּ *they shall bless themselves, they shall feel themselves blessed*, pret. Hithp. of בִּרַךְ (§ 290) with ו conv. pret. (§ 218).—וְיִירָאוּ constr. of וָיָרָא Dec. I. a. plur. of וָיָרָא.—עָקַב אֲשֶׁר *because that, since*.—שָׁמְעָה בְּקוֹלִי *thou hast hearkened to my voice*. The Hebrew verbs frequently assume various shades of signification according to the particles with which they are construed. The preposition ב following a verb denoting the action of one of the senses, shows that such action is not casual, but is intentionally directed *into* or *upon* the object to the name of which the particle is prefixed: thus שָׁמַע אֶת־קוֹלִי is simply *to hear a sound or voice* (see 3: 8.), while שָׁמַע בְּקוֹלִי is *to listen to one*; again רָאָה means *to see*, and רָאָה ב *to look at*, &c. The preposition ל, corresponding to the English *to* or *at*, is sometimes employed for the same purpose.

19. וְיָשָׁב fut. Kal of the שָׁב verb שָׁב with ו conv. (§ 385).—יָקָמוּ for יָקָמוּ (§ 100. 1. note) fut. Kal of קָם (§ 363).—וְיִלְכְּדוּ יְהוָה see v. 6.—שָׁבַע for שָׁבַע, the () being changed into () by the pause-accent (§ 107. 1.).—וְיָשָׁב fut. Kal of the שָׁב verb יָשָׁב with ו conv. (§ 349).—בְּבֹאֵר the prep. ב takes the vowel () by § 670. 2.

No. XVI. GEN. 28: 10—22.

10. יָצָא fut. Kal. of the פ' verb יָצָא (§ 339).—שָׁבַע for שָׁבַע on account of the pause-accent (§ 107. 1.).—וַיָּלֶךְ fut. Kal of וָלַךְ with ו conv. (§ 349).—תָּרַן *towards Haran*, the proper noun תָּרַן with ה directive (§ 643); the accent is on the penult by § 54. 3.

11. יָצָא fut. Kal of the ל' gutt. verb יָצָא (§ 298).—בָּמָקוֹם for בָּמָקוֹם (§ 670. 1.).—לֵין fut. Kal of the ע' verb לֵין (§ 401).—בָּא pret. Kal of the ע' verb בָּא (§ 361); the initial ב is without Daghes lene by § 39. 4.—כִּי בָא הַשֶּׁמֶשׁ for *the sun had come*, i. e. had set. The Hebrews regarded the sun when rising and setting as going from and returning to the earth.—יָקָה fut. Kal of לָקַח (§ 334).—מֵאֲבָרֵי constr. of אֲבָרִים Dec. III. a. plur. of the Segholate אֲבָרָה, with prep. מ, which has () for () by § 672.—וַיָּשָׁם fut. Kal of שָׁם with ו conv. (§ 401).—מֵרֹאשׁוֹ at *his head*, a derivative fem. plur. noun from רָאשׁ, formed by prefixing מ denoting *place* (see § 509), with suff. 3 pers. m. sing. (par. p. 242).—יָשָׁב fut. Kal of the intransitive verb שָׁבַב (§ 228).—וַיְהִי־הָיָה *that*, see the word 22: 14.

12. יָדָלָם fut. Kal of the ס' gutt. verb יָדָלָם (§ 256).—מֵצֶבֶת part. Hoph. of נָצַב (see §§ 195, 325).—אֶרֶץ *to the earth*, the noun אֶרֶץ with ה directive (§ 643); the accent is on the penult by § 54. 3.—מִגִּיעַ part. Hiph. of the פ' and ל' gutt. verb נָגַע (§§ 310, 314).—הַשָּׁמַיִם the noun שָׁמַיִם with ה directive and also with the definite article, which latter is added to give emphasis to the expression, meaning *to the very heavens*. The () of the penult is lengthened into () on account of the pause-accent (§ 107. 1.).—מִלְאֲכֵי constr. of מְלָאכִים Dec. II. b. plur. of מְלָאךְ. —עָלִים m. plur. act. part. Kal of עָלָה (§ 77. 3.).—וַיִּרְדּוּ m. plur. act. part. Kal with ו conj.

13. נָצַב part. Niph. of נָצַב (§ 323).—עָלִי prep. עַל with suff. 3 pers. m. sing. (p. 272).—וַיֵּאמֶר fut. Kal of אָמַר with ו conv. (see § 273); the accent on this as well as that on the preceding word is a postpositive (§ 49).—אֱלֹהִים constr. of the plur. majestat. אֱלֹהִים the noun אֱלֹהִים with pron. suff. ה (p. 245).—וַיֵּאמֶר for וַיֵּאמֶר which would be the form by § 104. 4. c.; but as א prefers to rest in a long vowel, the () is lengthened into (), and the () is rejected (§ 88. 4.).—אֲשֶׁר אָמַרְתָּ *which thou (art) lying upon it*, i. e. upon which thou liest.—וַיִּשָּׁב fut. Kal of the פ' verb שָׁבַב (§ 328) with suff. 3 pers. f. sing., thus וַיִּשָּׁב (par. p. 197), between which is inserted an epenthetic ו, making וַיִּשָּׁב, and this, by throwing back the () to the preceding letter that ה may rest in it, becomes וַיִּשָּׁב (§§ 34. a. note, 484. 1.).—וַיִּרְדּוּ the

Segholate noun זרע, with suff. 2 pers. m. sing. in pause (§ 593); to this is prefixed the prep. ל and the conjunction ו, which latter takes the vowel *u* because followed by () (§ 684. 1.).

14. יהיה pret. Kal with ו conv., it being preceded by a future (§ 219). — constr. of עמר Dec. III. *a.* with prep. ב, which here takes () by § 670. 2. — ופרצת pret. Kal with ו conv., which takes *u* by § 684. 3. *a.*; the accent is shifted from the penult to the affirmative according to § 218. — ימה (*yám-mā*, § 54. 3.), ים sea with ה directive (§ 643), *towards the sea*, viz. the Mediterranean, i. e. *westwards*. — וקרמה the noun קרם with ה directive (§ 643); the accompanying accent, which is on the penult by § 54. 3., is a disjunctive, and consequently the prefixed ו takes () instead of () (§ 684. 3. *b.*). — צפנה comp. of צפון and ה directive. — וקנה the same observations apply here as to the word וקרמה above. — וברכו see 12: 3.

15. עמך prep. על with suff. 2 pers. m. sing. in pause, like אתך (p. 271). — ושמרת pret. Kal, with pron. suff. ה, which causes the rejection of the vowel of the first radical (§ 476), and ו conversive preterite, which takes the vowel *u* by § 684. 1. — בכל in every (place), supply מקום. — הלה fut. Kal of the ס' verb לה (§ 339). — והשבת pret. Hiph. of שוב, for השבתי (§ 371), with pron. suff. ה and ו conv., which latter takes () by § 104. 3. *c.* — הזאת this, dem. pron. fem. sing. agreeing with הארמה (§ 633). — אעזב fut. Kal of the ט gutt. verb עזב with pron. suff. ה, which, having the accent by § 58. 3., causes the preceding *o* of the verb to be shortened into *o* (§ 476). — עד אשר *until that when*, i. e. *until such time as*. — לך prep. ל with pron. suff. 2 pers. m. sing. accompanied by the pause-accent Çilluk (p. 269). — אשר דברתי לך *what I have promised thee*. The Hebrew אשר is frequently equivalent in its use to the English double relative *what*.

16. יקץ fut. Kal of the ס' verb קץ (§ 339). — משנתו constr. of the fem. noun שנה Dec. IV. *d.*, formed from the root ישן by rejecting the first radical and affixing the char. term. —ה (§ 518. 3.), with pron. suff. ו and prep. מ. — אכן *truly*. This Gesenius supposes to be written for הכן inf. Hiph. of חן, used adverbially (see § 662); but we would rather consider it as the first pers. fut. apoc. of the same verb and species, meaning *I affirm = indeed, truly*. — במקום הזה in this place, see תאליה 22: 1. — ירע pret. Kal of רע; the () of the second radical is lengthened into () by the pause-accent (§ 107. 1.).

17. ירא fut. Kal of the ס' and לא verb ירא (§§ 339, 424). — נירא see the word v. 13. — נורא *feared; to be feared, dreadful*, part. Niph. of ירא (par. p. 150), see נחמד 2: 9. — אין זה כי אם this is nothing but, i. e. this is no other than. — בית constr. of בית (§ 569. *d.* note).

18. *וַיִּשְׁכֶּם בְּבֶקֶר* see 22 : 3.—*יָקָה* see the word v. 11.—*שָׁם* pret. Kal of the *עו* verb *שָׁם* (§ 361).—*מִרְאֲשֵׁיוֹ* see the word v. 11.—*וַיִּשֶׁם* see the word v. 11.—*אָתָּה* illustr. part. *אָתָּה* with suff. 3. pers. f. sing. (§ 678) referring to *בֶּקֶר*, which is common by § 495. 2.—*וַיִּשֶׁם אֹתָהּ מַצְבֵּה* and *he set it up as a pillar*; the verb *שָׁם* governs two accusatives.—*יָצֵק* fut. Kal of the *סִי* verb *יָצֵק*, with Daghesh inserted in the second radical to enable the short vowel of the preformative to make a mixed syllable (§ 339).—*רֹאשָׁהּ* the head or top of it, *רֹאשׁ* with suff. 3. pers. f. sing. *הָ* (§ 586).

19. *בֵּית־אֵל* the first word *בֵּית* (which see v. 17.) takes Methegh upon the loss of the accent consequent on its being connected to the following word by Makkeph, in order that its immutable long vowel (§ 100. 1.) may still make a mixed syllable (§ 70. 2. b.).—*וְאֵלֶּם* but, however, a singular noun with *עו* conj. (see Lex.) employed as an adverb (§ 663. 1.).—*לְרִאשֹׁנָה* at the first, for *לְהִרְאשֹׁנָה* (§ 670. 1.), comp. of *רִאשֹׁנָה* fem. of *רִאשׁוֹן* first (§ 624) agreeing with *דִּינָה* understood, the prep. *לְ*, and the definite article, which latter has () by § 629. 1.

20. *יָדָר* fut. Kal of the *סִי* and *לֵי* gutt. verb *יָדָר* (§§ 298, 317).—*יִדְרֶהּ* fut. Kal of *יָדָר* (§ 466), with Methegh on the penult by § 63. 1. c.—*עִמָּדִי* with me, (see the word 3 : 12.).—*וְשָׁמְרִי* pret. Kal of *שָׁמַר* with pron. suff. 1. pers. sing., which causes the rejection of the vowel of the first radical (§ 476); the prefixed *ו* conv. (§ 219) has *u* by § 684. 1. The first of the two similar accents indicates the tone-syllable (§ 51).—*דֹּלְקָהּ* act. part. Kal of *דָּלַקָהּ*.—*וְנָחֵן* pret. Kal with *ו* conv. pret. (§ 219); the penult takes Methegh by § 66.—*לְאָכַל* inf. constr. Kal of the *פָּא* verb *אָכַל* with the prep. *לְ*, which by § 670. 2. takes the vowel () (see § 269).—*וּבְגֶד־וּ* the prefixed *ו* conj. takes the vowel *u* on account of the following labial (§ 684 3. a.).—*לְלַבֵּשׁ* inf. constr. Kal with prep. *לְ*, which takes () by § 670. 2.

21. *וַיִּשְׁבְּחֵי* pret. Kal of the *עו* verb *שָׁבַח* (§ 361) with *ו* conv. pret. as in the preceding verse.—*לְאֱלֹהִים* for *לְאֱלֹהֵי*, see 28 : 13.—*וְהָיָה לִי לְאֱלֹהִים* and will be to me for a God, i. e. will be my God.

22. *וְהָאֶבֶן* then this stone. The conjunction *ו*, as is often the case, is here placed at the commencement of the apodosis.—*וְשָׁמְרִי* pret. Kal of *שָׁמַר* (§ 361).—*וְנָחֵן* fut. Kal of the *סִי* verb *נָחַן* (§ 328), with the final () shortened into () on account of the following Makkeph (§ 70. 2. a.).—*וְאֶעֱשְׂרֶנּוּ* fut. Pi'el with suff. 3. pers. m. sing. and an intermediate *נ* epenthetic, for *אֶעֱשְׂרֶנּוּ* (§ 484. 1.).—*אֶעֱשְׂרֶנּוּ* *decimating I will decimate it to thee*, i. e. I will surely give thee tithes of it (see *אָכַל הָאֶכֶל* 2 : 16.).

No. XVII. GEN. 35: 9—15.

9. וַיֵּרָא fut. Niph. of the פ' gutt. and לָהּ verb רָאָה with ו conj. (§§ 261, 442).—בָּאֵן in *his coming*, i. e. as he was coming, inf. Kal of the בּוֹא verb עָו (§ 362), with pron. suff. ו and prep. בּ.—וַיִּבְרַךְ fut. Pi'el of בָּרַךְ with ו conj. (§ 292).

10. שֵׁם the noun שֵׁם with pron. suff. דְּ, which by taking the accent (§ 58. 3.) causes the () of the noun to be shortened into () (§ 590. 2.).—שָׁמָּה see the word 12: 2.—שָׁמָּה see the word 2: 19.

11. פָּרָה imp. Kal of the לָהּ verb פָּרָה (§ 443).—וַיִּרְבֶּה imp. Kal of רָבָה with ו conj., which takes א by § 684. 1.—קָהָל constr. of קָהָל Dec. III. א.—מִמֶּנּוּ prep. מִן reduplicated with pron. suff. דְּ, for מִמֶּנּוּ (§ 675).—וּמְלָכֵיהֶם plur. of the Segholate מֶלֶךְ Class III. 1.—מִחֻלָּצֵיהֶם constr. of the dual noun חֻלָּצִים with pron. suff. דְּ (§§ 587. 2. a., 603.), to which is prefixed the prep. מִ with the long vowel () (§ 672).—וַיֵּצֵא fut. Kal of the פִּי verb יָצָא (par. p. 150); the () of the second radical is restored by means of the pause-accent (§ 107. 2.).

12. נָחָר pret. Kal of נָחַן, for נָחַתָּה (§ 333).—וַיִּתְּנָהּ fut. Kal of the same verb with pron. suff. (see the word 28: 13.).—וַיִּזְרַעְךָ see וַיִּזְרַעְךָ 28: 13.—וַיִּזְרַעְךָ prep. plur. constr. אַחֲרַי with pron. suff. דְּ (§ 680).—וַיִּתֵּן fut. Kal of נָחַן (§ 317).—אֵתָּה אֵת דָּאָרְךָ this amplified mode of expression is employed for the sake of emphasis.

13. וַיֵּצֵא fut. Kal of עָלָה with ו conj. (§ 442).—מִעָלָיו the compound preposition מֵעַל (which see 1: 7.) with pron. suff. 3 pers. m. sing. (see tab. p. 272).—דָּבָר a less usual form of pret. Pi'el for דָּבַר (§ 238).—וַיִּתֵּן prep. אֵת and pron. suff. ו (tab. p. 271).

14. וַיֵּצֵא fut. Hiph. of the כֹּן verb נָצַב with ו conj., for וַיִּנָּצַב (§§ 216, 324).—אֶתָּה for אֶתְּךָ, the first () being changed into () by the pause-accent (§ 107. 1.).—וַיִּסֶּה fut. Hiph. of the כֹּן verb נָסָה with ו conj., see וַיֵּצֵא above.—עָלֶיהָ the prep. עַל (§ 680) with pron. suff. הָ (tab. p. 272).—רָצָה see the word 22: 18.—שָׁמָּה for שָׁמָּה, see אֶתָּה above.

15. אֵשֶׁר שָׁם *where*, see the phrase 2: 11.

EXODUS.

No. XVIII. EXOD. 1: 1—22.

1. וְאֵלֶּה plur. dem. pron. (§ 634) with ו conj.—שְׁמוֹתָם constr. of שְׁמוֹת Dec. II. א. plur. of the masc. noun שֵׁם with fem. term. וְהָ (§ 556).—בְּנֵי constr. of בָּנִים Dec. II. א. plur. of בֶּן (§ 575. 1. note).—וְהַבָּאִים m.

plur. act. part. Kal of the עו verb בוא (§ 385), with def. art.—בני ישראל—the children of Israel the comers, i. e. *which came*; the participle takes the article to agree with the noun בני, which is rendered definite by being placed in construction with a proper noun.—מצרִימה the proper noun מצרים with ה directive (§ 643); the () of the penult is lengthened into () by the pause-accent (§ 107. 1.).—אח prep. with, see § 678.—איש collective, *each man = every one.*—וביתו and his house, i. e. *his family*, בית constr. of בית (§ 569. d. note) with pron. suff. ו and ו conj. which has u by § 684. 3. a.—מאז pret. Kal of בוא (par. p. 157) agreeing logically with the collective איש in the plural.

2. ויהידיה by § 684. 2.

3. ובנימין, the prefixed ו conjunctive takes its homogeneous vowel u on account of the following labial (§ 684. 3. a.).

5. יצא plur. constr. act. part. Kal of יצא, referring to the preceding collective כל, which is frequently construed with a plural verb (see Gen. 7:22.); the first syllable takes Methegh by § 63. 2.—ירק constr. of ירק (§ 571. b. note).—נפש for נפש, the first () being changed into () by the pause-accent (§ 107. 1.). This noun is placed in the singular although it is to be rendered in the plural, see ועשרים שנה Gen. 6:13.

6. וימת (wāy-yá-mōth) fut. Kal of the עו verb מות with ו conversive (§ 385).—אדיר plur. constr. of אד with suff. 3 pers. m. sing. (p. 245).—הדור הדור that generation, the personal pronoun הוא employed as a demonstrative, and taking the definite article to agree with its noun (§ 633).

7. ויבני the conjunction ו takes the vowel u by § 684. 3. a.—פרי pret. Kal of the לה verb פרה (§ 439. 2.).—ירבו fut. Kal of the לה verb רבה (p. 182).—יעצמו fut. Kal of the ט gutt. verb עצם (p. 133); the () under ע is Patahh furtive (§ 23).—במאד the prep. ב takes the vowel () by § 670. 2.—במאד מאד with strength, strength, i. e. *powerfully, exceedingly* (see § 664. 4.), the repetition being employed to confer additional emphasis.—אחם illustr. part. with pron. suff. -ם (p. 271).—והמלא הארץ אחם and the land was filled with them; מלא construed with an accusative (see 6:11. רגו).

8. ויקם fut. Kal of the עו verb קם with ו conv. (§ 385).

9. עם the noun עם from the עמ root עם (§ 524), with pron. suff. ו, on the reception of which the third radical is compensated by Daghesh forte in the second.—נמנו prep. נן reduplicated with suff. 1 pers. plur. (§ 673).—רב ועצום ממנו great and mighty from us, i. e. *greater and mightier than us*; the comparative degree being denoted by the prep. נן prefixed to the complement of the comparison (§ 608).

10. **יָדְבָה** imp. of **יָדַב** with **ה** paragogic, employed as an interjection (§ 693).—**נְחַחְכְּמָהּ** fut. Hithp. with **ה** paragogic (§ 205).—**לִי** prep. **לִי** with suff. 3 pers. m. sing. (p. 269), agreeing formally with the collective **עַם** *people*, which may be construed in the singular or plural, according to the mode in which it is viewed: in this and the two following verses it is considered merely as the name of a body, and is accordingly construed in the singular.—**נְחַחְכְּמָהּ לִי** *let us show ourselves wise concerning it* (the people) (§ 154), i. e. let us act towards it wisely or cunningly.—**וְהָיָה** fut. Kal of the **לָהּ** verb **רָבָה** (p. 182).—**וְהָיָה** and it come to pass, pret. Kal with **ו** conj., which places the verb in apposition with the preceding as regards time (§ 219).—**תִּקְרְאֶנָּה** 3 pers. f. plur. fut. Kal of the **לָהּ** verb **קָרָא** (§ 421. 2. b.), referring to the following fem. noun **מְלַחְמָהּ** used here collectively; the **ח** is without Daghesh lene by § 39. 4.—**וְנֹכַחַּהּ** pret. Niph. of the **סָי** verb **נָכַח** (§ 342) with **ו** conv. pret. (§ 218).—**שֹׂנְאֵינוּ** *our haters, enemies*, plur. constr. act. part. Kal of **שָׂנָא** *to hate*, with suff. 1 pers. plur. (see § 473. 2.).—**וְנֹכַחַּהּ גַּם הִוא** *and it also add itself to our enemies* (§ 141. 2.), i. e. lest it join the party of our enemies.—**וְנִלְחָמָהּ** and it combat, fight (§ 141. 3.), pret. Niph. with **ו** conv. pret.—**בָּנֵינוּ** prep. **ב** with pron. suff. 1 pers. plur. (p. 269).

11. **יִשְׁמְעוּ** fut. Kal of **שָׁמַע** (p. 162).—**שָׂרִים** constr. of **שָׂרִים** plur. of **שָׂר**, like **הָרִים** (§ 575. 2. note).—**מַסִּים** plur. of **מָס**, like **פַּחֲסִים** plur. of **פָּחַח** (§ 575. 2. note).—**עֲזָחוּ** inf. constr. Pi'el of the **לָהּ** verb **עָזַח** with pron. suff. **ו**.—**לְמַעַן עֲזָחוּ** *for the purpose of oppressing it*.—**כְּבִלָּהֶם** plur. of the fem. noun **כְּבִלָּה** with pron. suff. **ם** for **יהם** (see § 587. 2. b.).—**וַיִּבְּנוּ** fut. Kal of the **לָהּ** verb **בָּנָה** with **ו** conv. (§ 442).—**עֲרִירִים** plur. constr. of **עֵר** (§ 575. 1. note).—**אֲזָחֵהּ** *to wit*, the illustrative particle (§§ 676, 678).

12. **וַיִּכְבְּדוּהָ** the rel. pron. **אֲשֶׁר**, with prep. **כִּי**, which takes () by § 670. 2., and **ו** conj.—**וַיִּצְנוּ** fut. Pi'el of the **לָהּ** verb **צָנַח** (par. p. 182).—**אֲזָחוּ** illustr. particle **אֲזָח** with suff. 3 pers. m. sing., (tab. p. 271) agreeing with **עַם**.—**וַיִּכְבְּדוּהָ וַיִּצְנוּ** *and according as they oppressed it (the people), so it increased*. The prepositions **כִּי** *as* and **כֵּן** *so* are frequently made thus to correspond to each other.—**וַיִּקְצְאוּ** for **וַיִּקְצְאוּ** (§ 100. 1. note) fut. Kal of the **עָו** verb **קָצַע** (p. 157).—**וַיִּקְצְאוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל** *and they were afraid of the children of Israel*. Many verbs which contain the idea of *departure from*, as for instance those signifying *flight, fear, aversion, &c.* are construed with **מִן** or **מִפְּנֵי**, the former usually of a thing, and the latter of a person.

13. **יַעֲבִידוּ** for **יַעֲבִידוּ** (§ 100. 1. note) fut. Hiph. of the **עָבַד** gutt. verb **עָבַד** (p. 133), agreeing in the plural with the collective **מִצְרַיִם** here used to signify the *inhabitants* of Egypt.—**מִצְרַיִם** for **מִצְרָיִם** (§ 107. 1.).

14. *יִמְרְרוּ* fut. Pi'hel of *מָרַר*; as the second radical is a guttural which cannot receive Daghesth, the () of the first is lengthened into (), and the guttural itself takes compound instead of simple Sh'wa (§ 84. 2. 3.).—*חִייהֶם* constr. of *חַיִּים* with suff. 3 pers. m. plur. (par. p. 242).—*בְּעִבְדָּהּ* the prep. *ב* takes the vowel () before the compound Sh'wa () by § 670. 2.—*וּבְלִבָּנִים* plur. of *לִבָּן* Class II. 3. with *ו* conj. and prep. *ב*, the former of which takes the vowel *u* before the labial *ב* (§ 684. 3. a.), and the latter takes () because followed by Sh'wa (§ 670. 2.). As the termination *ים* has the accent, the second radical *ב* does not receive Daghesth lene although preceded by Sh'wa quiescent (see § 43).—*בְּשָׂדָהּ* for *בְּהֶשְׂדָּהּ* (§ 670. 1.).—*עֲבָדָהּם* constr. of *עֲבָדָהּ* with suff. 3 pers. m. plur. (par. p. 242).—*בָּהֶם* prep. *ב* with pron. suff. (see p. 269); *ב* is without Daghesth lene by § 39. 4.—*עֲבָדוּם אֲשֶׁר עָבְדוּ בָהֶם* *their service which they served with them*, i. e. the service which they made them perform. The Kal form of the verb followed by *ב* of the person is sometimes employed instead of the Hiph'il (see Ges. Lex. *ב* B. 4.).

15. *לְמַגִּידוֹת* lit. *to the aiders in bringing forth, the deliverers*, i. e. the midwives, fem. plur. part. Pi'hel of *יָלַד* *to bring forth*, for *לְהַמְגִּידוֹת* (§ 631. 1.); the Daghesth forte which should regularly be inserted in *מ* (§ 628) is omitted on account of the () which accompanies that letter (§ 33. 1.), and accordingly the preceding () takes Methegh (§ 63. 1. d.).—*הַעֲבָרִיּוֹת* plur. of the fem. noun *עֲבָרִיָּה*, with the definite article, which takes () by § 629. 1.—*שֵׁם הָאִחָהּ* *which the name of one*, i. e. the name of one of whom.

16. *בְּיָדְכֶן* *in your delivering*, i. e. when ye deliver, inf. Pi'hel *יָלַד* with suff. 2 pers. f. plur. *כֶּן*, which by taking the accent (§ 58. 1.) causes the preceding () to be shortened into () to prevent the formation of a long unaccented mixed syllable in the middle of a word (§ 476).—*וַיִּרְאֶה* pret. Kal of the *רָאָה* verb *לָהּ* (p. 182) with *ו* conjunctive which has *u* by § 684. 1.—*אֲבָנִים* (*ôbî-nâ-yîm*) dual of *אֶבֶן* (see § 101. 3. a.).—*וַיְהַמְתֶּן* pret. Hiph. of the *עָו* verb *מָה*, for *הִמְתִּיתֶן* (§ 391), with *ו* conv., which takes the vowel () before () by § 104. 4. c.—*וַחֲדָהּ* pret. Kal with *ו* conv., which, being following by the pause-accent (§ 109), takes the vowel () (§ 684. 3. b.).—*אִם בֶּן הוּא וְהִמְתָּן אָחִיו וְאִם בַּת הוּא וְהִמְתָּן* lit. *if he (be) a son, ye shall kill it; but if she (be) a daughter, it shall live*.

17. *וַיִּהְיֶינָה* 3 pers. f. plur. fut. Kal of the *הָיָה* and *לָא* verb *יָרָא* (see § 339 and p. 177), with *ו* conv., which causes the rejection of the *ה* of the personal affirmative *נָה* (§ 217. 2.).—*עָשָׂה* pret. Kal of the *לָהּ* verb *עָשָׂה* (p. 182).—*אֶלֶּיָּהּ* prep. *אֶל* with pron. suff. *הָ* (§ 680).—*וַיִּהְיֶינָה* fut. Pi'hel of the *הָיָה* verb *לָהּ* with *ו* conv., the final *ה* being rejected

by § 217. 2.—**וְיִלְדוּ** plur. of the Segholate **יָלַד** Class III. 1., with definite article **הַ**, which is not followed by Daghesb, as the initial letter of the noun has Sh'wa (§ 630).

18. **עָשִׂהָ** fut. Kal of **עָשָׂה** (p. 182).

19. **וְהָאֵמֶר** fut. Kal of **אָמַר** (§ 273) with **ו** conv. (§ 217. 2.).—**כְּנָשִׁים** for **אִשָּׁה** (§ 670. 1.) plur. of the anomalous noun **אִשָּׁה** (p. 245), with definite article and prep. **כִּ**, which latter is without Daghesb lene by § 39. 4.—**מִצְרִית** plur. of the fem. gentile noun **מִצְרַיִם** (§ 554).—**כִּי לֹא** for not as the Egyptian women are the Hebrew, i. e. because the Hebrew are not like the Egyptian women.—**חִיּוֹת** fem. plur. of the verbal adj. **חָיָה**.—**תָּבוֹא** fut. Kal of the **בֹּא** verb **עָלָה** (§ 363).—**אֱלֵיהֶן** for **אֵלֶיהֶן** (§ 100. 1. note).—**מִגִּידָהּ** *deliverer, midwife*, fem. part. Pi'el of **יָלַד** (see **מִרְחֶפֶת** Gen. 1:2.).—**וְיִלְדוּ** pret. Kal of **יָלַד** with **ו** conv. pret.; the second radical has () instead of () on account of the pause-accent (§ 107. 2.).—**בָּטָרָם חָבוֹא אֱלֹהֵן הַמִּילְדָה וְיִלְדוּ** before the midwife comes to them, they bring forth.

20. **וַיִּיטָב** fut. Hiph. of the **יָטַב** verb with **ו** conv. (§ 357).—**וַיִּיטָב** fut. Kal of the **לָוָה** verb **רָבָה** with **ו** conv. (§ 442).—**וַיַּעֲמֻוּ** see the word v. 7. The collective **עַם** is here preceded by a singular and followed by a plural verb, it being regarded first in its totality and then as consisting of different individuals, see **אָחֵם** Gen. 1:27.

21. **וַיָּרֶא** pret. Kal of **רָאָה**.—**וַיַּעַשׂ** fut. Kal of the **עָשָׂה** gutt. and **לָוָה** verb **עָשָׂה** with **ו** conv. (§ 442).—**לָהֶם** prep. **לִ** with suff. 3 pers. m. plur. (§ 671). Here the masculine form of the suffix is used instead of the feminine, as is occasionally the case when attached to verbs (see § 487).—**בָּתֵּיהֶם** households, families, plur. of **בֵּית** (see p. 245).

22. **וַיִּצֵּי** fut. Pi'el of the **לָוָה** verb **צָנָה** with **ו** conv. (§ 451).—**כָּל־בְּנוֹ** every son.—**וְיִלְדוּ** the verbal adjective **יָלַד** with def. art., which it takes to agree in this respect with its noun **בְּנוֹ**.—**וְיִאָּרְהוּ** the noun **יָאָר** with directive (§ 643) and the definite article, which latter is not followed by Daghesb forte, according to § 33. 1.—**וְיִשְׁלִיכֻהוּ** fut. Hiph. with pron. suff. for **הוּא** (§ 485).—**וְיִתְחַיֶּינָהּ** fut. Pi'el of the **לָוָה** verb **חָיָה** (p. 182), the **ן** of the plural termination being retained (see p. 106).

No. XIX. Exod. 2:1—25.

1. **וַיִּקָּח** fut. Kal of the **קָחָהּ** verb **קָחָהּ** with **ו** conv. (§ 349).—**וַיִּקָּח** fut. Kal of **קָחָהּ** (§ 334).

2. **וַיִּתְחַיֶּינָהּ** fut. Kal of **יָחַיָהּ** with **ו** conv. (§ 442).—**וַיִּתְחַיֶּינָהּ** fut. Kal of the **יָחַיָהּ** verb **יָחַיָהּ** with **ו** conv. (§ 349).—**וַיִּתְחַיֶּינָהּ** fut. Kal of the **יָחַיָהּ** verb **יָחַיָהּ** with **ו** conv. (§ 349).

with ו conv. (§ 442).—הַצְפִּינָהּ fut. Kal with suff. הָהּ (p. 197).—יְרַחֵם plur. of the Segholate יָרַח Class III. 1.

3. הִצְפִּינוּ pret. Kal of יָחַל irregularly written for הִצְפִּינוּ inf. constr. Hiph. with suff. 3 pers. m. sing.—וְלֹא יָכְלָה עוֹד הִצְפִּינוּ *but she was not able to conceal him longer*; after יָכַל an infinitive usually takes ל, but is sometimes without it, as in the present instance.—חָבַת constr. of the fem. noun חֶבֶד (see the word Gen. 6:14).—הִחְמָרָה fut. Kal with suff. 3 pers. f. sing. הָהּ, in which Mappik is anomalously omitted (§ 480. 1.).—בְּחֶמֶר בְּחֶמֶר (§ 670. 1.), the definite article prefixed to a material noun (see the word Gen. 6:14.); ב is without Daghesh lene by § 39. 4.—וּבְזָפָה for וּבְזָפָהּ the prefixed ו conj. takes u on account of the following labial (§ 684. 3. a.), and the () of the penult is changed into () by means of the pause-accent (§ 107. 1.).—וְחָשָׂם fut. Kal of חָשָׂה with ו conv. (§ 401).—בָּהּ prep. ב with suff. הָהּ (p. 269).—שָׂמַת constr. of שָׂמָה Dec. IV. d.

4. הִחְצִיבָהּ she placed herself, fut. Hithp. of יָצַב, for הִחְצִיב, the rule § 77. 3. here applying to י, after the rejection of which the preformative ה takes () by § 102. 1. c.; the second radical, as is sometimes the case, has () instead of () (see § 250).—אֶחָדֹה the anomalous fem. sing. noun אֶחָד with pron. suff. הָהּ (p. 245).—מֵרָחֵק at a distance, see the word Gen. 22:4.—לִיָּדָה inf. constr. of יָדַע (§ 350) with prep. ל.—יַעֲשֶׂה fut. Niph. of the ע' gutt. and עָשָׂה verb לָהּ with Daghesh in the initial י by § 35.

5. וַתִּרְדּוּ fut. Kal of the ר' verb יָרַד with ו conv. (§ 349).—לִירְחוֹץ inf. constr. Kal with prep. ל, which takes the vowel () by § 670. 2.—נַעֲרֹתֶיהָ plur. of נַעֲרָהּ with pron. suff. הָהּ (par. p. 242).—הִלְכָהּ fem. plur. act. part. Kal of הִלָּךְ: וַנַּעֲרֹתֶיהָ הִלְכָהּ *and her maidens (were) walking*. The noun נַעֲרָהּ is here made definite by means of the pronominal suffix: but the participle הִלְכָהּ which constitutes the predicate remains indefinite (see וַיֵּרָא כִּי רַבָּהּ וְגו' Gen. 6:5).—יָד constr. of יָד Dec. II. a.—חָנָה constr. of חָנָה (§ 569. d. note).—אֶמְתָּהּ constr. of אֶמָּה Dec. IV. d. with pron. suff. הָהּ.—וַתִּקְחָהּ *and she took it*, fut. of לָקַח (§ 334) with pron. suff. הָהּ (p. 197) and ו conv.

6. וַתִּרְאֶהּ fut. Kal of רָאָה with ו conv. and pron. suff. הָהּ.—וַתִּרְאֶהּ *and she saw it, to wit the child; and behold (it was) a boy crying*.—יָלְדִים constr. of יָלַד Dec. III. a. plur. of the Segholate יָלַד with prep. ב; although the penult is a mixed syllable, ד is without Daghesh lene by § 41.—עֲבָרִים plur. of עָבַר (§ 515. 2.), for עֲבָרִים (§ 550).

7. הִיאָלֶךְ fut. Kal of יָלַךְ, with הָהּ interrogative, which before a guttural takes () instead of () (§ 641. 2.): this vowel receives a Methegh to

enable it to form a simple syllable (§ 63. 1. a.).—**וְקָרְאָתִי** pret. Kal **לָא** with **ו** conv. pret.—**לָךְ** prep. **לְ** with suff. 2 pers. f. sing. (p. 269).—**מִיִּנְקָתָהּ** *suckler, wet-nurse*, part. fem. Hiph. of **יָנַק** *to suck*, which in this species retains **י** (see §§ 356, 357).—**אִשָּׁה מִיִּנְקָתָהּ** *a suckling woman, a wet-nurse*; like other inflected appellatives, **מִיִּנְקָתָהּ** may be used alone.—**וְתִינֹקֶה** *that she may suckle*, for **וְתִינֹקֶה** (§ 100. 1. note) fut. Hiph. of **יָנַק** (§ 357) with **ו** conj. A verb in the future tense following another verb in the same sentence, frequently expresses the *aim* of the action denoted by the preceding verb, and is consequently to be rendered by the subjunctive.—**וְהָיָה** for **וְהָיָה** on account of the pause-accent (§ 107. 1.).

8. **לָכִי** imp. Kal of **יָלַךְ**, for **לָכִי** (p. 150) on account of the pause-accent (§ 107. 2.).—**וְהָיָה** fut. Kal of **יָלַךְ** with **ו** conv. (§ 349).—**תִּקְרָא** fut. Kal of **לָא** verb **קָרָא**.

9. **וְהִנֵּקִידוּ** for **וְהִנֵּקִידוּ** imp. Hiph. of **יָלַךְ**.—**וְהִנֵּקִידוּ** imp. Hiph. of **יָנַק**, with pron. suff. **הוּ** (see § 357).—**וְהִנֵּקִידוּ** the **ו** conj. takes () by § 684. 3. b.—**וְהִנֵּקִידוּ** fut. Kal of the **נָחַן** verb **לָקַח** (§ 317).—**וְהִנֵּקִידוּ** the noun **שָׂכַר** with suff. 2 pers. f. sing., which causes the rejection of the first vowel (§ 590. 2.).—**וְהִנֵּקִידוּ** fut. Kal of **לָקַח** (§ 334).—**וְהִנֵּקִידוּ** fut. Hiph. of **יָנַק** = **יָנַק** (see p. 157), with the () of the preformative rejected on account of the pron. suff. **הוּ** by § 104. 1.; it may however be considered as the fut. Hiph. of **יָנַק** for **וְהִנֵּקִידוּ** like **יָנַק** (§ 357), the first radical being anomalously dropped together with its accompanying vowel.

10. **וְהָיָה** fut. Kal of the neuter verb **גָּדַל** (§ 228).—**וְהָיָה** fut. Hiph. of **בָּוֵא**, with pron. suff. **הוּ**, which causes the rejection of the first vowel (§ 104. 1.).—**וְהָיָה** the noun **שֵׁם** with pron. suff. **וּ** (see the word Gen. 2: 19.).—**מִשָּׁה** For the different opinions respecting the etymology of this proper name see the Lexicon of Gesenius. That it is a pure Hebrew word signifying *a drawing*, i. e. *what is drawn*, from the indigenous verbal root **מָשָׁה** is evident from the latter clause of this verse, in which the fact is plainly intimated. It is no valid objection to this etymology that the word bears the form of the active participle; since many Hebrew nouns of this form are employed to denote the object or product of the action expressed by the verb from which they are derived; and this is also the case with the corresponding verbal nouns in English, e. g. **אֹכֵל** (*eating*) *food*, **אֹמֵר** (*speaking*) *discourse*.—**וְהָיָה** for **וְהָיָה** (§ 100. 1. note) pret. Kal of the **לָא** verb **מָשָׁה**, with pron. suff. **הוּ**, which causes the rejection of the first vowel (§ 476):

11. **וְהָיָה** for **וְהָיָה** plur. of **יָוֵם** (§ 575. 1. note), with def. art. and prep. **בְּ** (§ 670. 1.).—**וְהָיָה** *those*, pers. pron. with def. art. used as a demonstrative (§ 633).—**וְהָיָה** fut. Kal of **רָצָא** (§ 339), with **ו** conv., which does not here give rise to the usual retraction of the accent (see

§ 349), because the ultimate is a simple syllable (§ 215. 4.).—אָדיר plur. constr. of אָד with suff. 3. pers. m. sing. (p. 245); א takes the vowel () because the following guttural has () (§ 101. 1. b.).—יִירָא fut. Kal of אָד with ו conv.—וִירָא בסבלתם—and he looked on their burdens; the verb אָד construed with ב, see שמעה בקלי Gen. 22:18.—איש מצרי an Egyptian man, an Egyptian; so נשים מצריות 1:19; the nouns איש and אשה are frequently employed pleonastically when not requisite to complete the sense.—נָכַד part. Hiph. of the כָּן and לָהּ verb נָכַד (p. 190).—מֵאָדיר the prep. מ has () by § 672.

12. כִּי אֵין fut. Kal of פָּנָה with ו conv. (§ 442).—כִּי אֵין there and there, i. e. hither and thither; ו conj. takes () by § 684. 3. b.—אֵין איש that (there was) not a man, viz. in sight.—נִירָא fut. Hiph. of the כָּן and לָהּ verb נָכַד with ו conv. (p. 190).—יִטְמַנְהוּ fut. Kal with pron. suff. הוּ, which causes the rejection of the vowel of the second radical by § 476.—בְּחֹל for בְּחֹלִיל, see בְּחֹלִיל Gen. 22:17.

13. לְרָשַׁע plur. of נָצַה part. Niph. of נָצַה (see pp. 145, 182).—לְרָשַׁע for לְהָרָשַׁע (§ 631. 1.).—לָמָּה (lām-mā) for what, wherefore, comp. of prep. ל and interrog. pron. מָה (§ 671); the accent is on the penult by § 25. 1.—תָּכַד fut. Hiph. of נָכַד (p. 190).—רָעָה for רָעָה on account of the pause-accent (§ 593).

14. שָׁמַךְ pret. Kal of שָׁם with pron. suff. ך; the first syllable takes Methegh by § 63. 2.—איש שר a princely man, a prince, see מצרי v. 11.—מִי שָׁמַךְ לְאִישׁ שֵׁר וּשְׁפַט עָלֵינוּ who placed thee for a prince and judge over us? i. e. who constituted thee prince, &c.—הִלְהָרְגֵנִי (ha-Phā-r'ghé-ni) (§ 24. 2. b.) inf. Kal and pron. suff. נִי (see לְעִבְדָה Gen. 2:15.), with prep. ל and interrog. ה, which latter takes () on account of the following Sh'wa (§ 641. 4.).—הִלְהָרְגֵנִי אִתָּהּ אֲמַר whether to kill me thou (art) saying? scil. to thyself; i. e. art thou meditating to kill me?—יִירָא fut. Kal of the פִּי and לָא verb יִירָא (§§ 339, 424).—יִאמַר fut. Kal of אָמַר with ו conv. (§ 273).—אֲכֵן truly, see the word Gen. 28:16.—יָדַע pret. Niph. of the פִּי verb יָדַע.

15. לְהָרַג inf. constr. Kal of the הּ gutt. verb הָרַג, with prep. ל which takes the vowel () in consequence of the following () (§ 670. 2.).—יִשָּׁב fut. Kal of the פִּי verb יָשַׁב with ו conv. (§ 349).—הַבְּיָאֵר the well, viz. of that place.

16. וּלְכֹהֵן מִדְיָן שֶׁבַע בָּנוֹת and to the priest of Midian (were) seven daughters, i. e. he had seven daughters; the verb הָיוּ being understood.—תְּבַאֲנֶהּ fut. Kal of the עוּ verb בָּוֵא, for תְּבַאֲנֶהּ: for as the verb is also לָא, the long vowel of the second radical does not form a mixed syllable; and consequently the insertion of י between the root and the affirmative נָה (see § 363) is unnecessary.—תְּלַכְנָהּ for תְּלַכְנָהּ fut. Kal

of the לָהּ verb דָּלָה fut. תִּמְלֹאנָה. Pi'hel of the לָהּ verb מָלָה.—
 plur. of רָדַם Class III. 1. for רָדַם, the second radical being a
 guttural (§ 501. 3.), with def. art.; the first accent supplies the place of
 Methegh (§ 68).—הִשְׁקוּת inf. constr. Hiph. of the לָהּ verb שָׁקָה.—
 אֲבִירֶן the anomalous noun אָב with pron. suff. הֶן (p. 245).

17. יִבְאוּ fut. Kal of בָּא with רָעִים masc. plur. of רָעָה act. part. Kal of
 the לָהּ verb רָעָה for רָעִים (§ 439. 2.).—יִגְרְשׁוּם fut. Pi'hel of the
 לָהּ verb גָּרַשׁ, with suff. 3 pers. m. plur. ם instead of the fem. ן (see
 § 487), perhaps in order to distinguish the suffix from the plur. term. הֶן
 (see p. 106).—וַיִּקָּם fut. Kal of קָם with ו conv. (§ 385).—וַיִּשְׁעֶן
 fut. Hiph. of the סִי verb יָשַׁע, with pron. suff. הֶן for הֵן (§ 486).
 —וַיִּשְׁקָה fut. Hiph. of שָׁקָה with ו conv. (§ 457).—צֹאנָם the noun צֹאן
 with suff. m. plur. ם for fem. ן (see לָהֶם 1 : 21.).

18. מְהֵרָתָּךְ pret. Pi'hel of the ע gutt. verb מָהַר, the short vowel ()
 of the first radical being retained although the second cannot receive
 Dagheh (§ 291); it takes Methegh by § 63. 1. a.—בֹּא for בָּא inf. abs.
 Kal.—מָדוּעַ מְהֵרָתָּךְ בֹּא הַיּוֹם why have you hastened coming this day,
 i. e. why have ye come so soon to-day?

19. וַיִּצְלֵנוּ fut. Kal of צָלַם with ו conv. (see the word 1 : 19.).—
 מִיַּד הַרְעִים pret. Hiph. of the פָּנָה verb נָצַל with ו conv. (see the word 1 : 19.).—
 מִיַּד הַרְעִים he drew us from the hand of the shepherds, i. e. he delivered us from their power.—
 דָּלָה inf. abs. and pret. Kal. לָהּ drawing he drew, meaning he even drew,
 an emphatic construction.

20. בְּנֹחֶיךָ constr. of בָּנוּ Dec. II. a. plur. of בָּנָה, with suff. 3 pers.
 m. sing. (p. 246).—אֵי where (is) he, אֵי with pron. suff. הֶן (§ 682. 5.).—
 עֲזַבְתֶּם pret. Kal of the ע gutt. verb עָזַב.—עֲזַבְתֶּם לָהּ lit. wherefore
 (is) this (that) ye have left.—קָרָא imp. fem. plur. of the לָהּ verb קָרָא
 for קָרָא (see § 232).—אָכַל fut. Kal of אָכַל (§ 273), with the accent
 shifted to the penult by § 60.—וַיֹּאכַל לֶחֶם that he may eat bread, i. e.
 that he may take food (see וַיִּתֵּן v. 7.).

21. וַיִּשָּׁב fut. Hiph. of the פִּי verb יָשַׁב with ו conv.—לְשֹׁבָה inf. constr.
 of יָשַׁב (§ 338), with prep. ל, which takes the vowel () by § 671.—
 יָתֵן fut. Kal of יָתַן (§ 329).—בָּתוֹ the anomalous noun בָּתָּה with suff. 3
 pers. m. sing. (p. 246).

22. וַיִּתֵּן fut. Kal of יָתַן with ו conv. (§ 349).—הִיָּתִי pret. Kal of
 הָיָה.—נִכְרִיָּה fem. of נִכְרִי (see § 515. 2.).

23. בְּיָמֵימָּהּ for בְּיָמֵימָּהּ, plur. of יוֹם (§ 575. 1. note) with def. art. and
 prep. ב (§ 631. 1.).—הַרְבֵּים m. plur. of adj. רַב with def. art., agreeing
 with the preceding noun.—הַרְבֵּים בְּיָמֵימָּהּ in those many days, i. e.
 a long time after that.—וַיִּמָּחַר fut. Kal of מָחָה with ו conv. (§ 385).—
 וַיִּזְעַק fut. Niph. of the ע gutt. verb זָעַק.—וַיִּזְעַק fut. Kal of the ע gutt. verb

וַעֲקֹ, with the vowel () under the second radical instead of () on account of the accompanying pause-accent (§ 107. 2.).—וַיַּעַל fut. Kal of the ע gutt. and לָהּ verb עָלָה with ו conv. (§ 442).—שְׁוֹעֲתָם constr. of שְׁוֹעָה with pron. suff. בָּם (par. p. 242).

25. וַיֵּדַע fut. Kal of the י gutt. and לָהּ verb יָדַע with ו conv.

No. XX. Exod. 3: 1—8.

1. וַיְהִי before the labial מ, the conj. ו takes u (§ 684. 3. a.).—וַיֵּדַע *he was feeding*, corresponding precisely to the English imperfect; the verb of existence as we have seen is usually omitted before a participle, but is here supplied.—וְהָיָה act. part. Kal וְהָיָה *one giving in marriage, a father-in-law*, with asyllabic pron. suff. ה, which causes the rejection of the preceding () by § 104. 2.—וַיֵּדַע fut. Kal of נָדַע (§ 328).—אֲחֵר־הַדְּמֹרֶה *after the desert*, i. e. in the direction of the desert.—וַיֵּבֶן fut. Kal of the בֵּן verb בָּנָה (§ 363).—וְהָיָה prop. noun וְהָיָה with ה directive, and consequently the accent on the penult (§ 643).

2. וַיֵּרָא see the word Gen. 35: 9.—וַיֵּרָא constr. of לָבַד for לָבַדָּה (§ 77. 3.).—וְהָיָה constr. of וְהָיָה (§ 569. d. note) with prep. מ.—וַיֵּרָא for וַיֵּרָאשׁ (§ 670. 1.).—וְהָיָה the negative particle אֵין with נ epenthetic and pron. suff. הוּ (§ 682. 4.).—וְהָיָה for וְהָיָה (§ 107. 1.) pret. Pu'hal of אָכַל.—וְהָיָה אֲכָל but (as to) *the bush it was not consumed*; the word וְהָיָה is placed for the sake of emphasis at the beginning of the phrase in the nominative absolute, as is frequently the case.

3. וַיֵּרָא fut. Kal of the יוּ verb יָרָא with ה paragogic.—וַיֵּרָא the initial נ takes Daghesh forte by § 35.—וַיֵּרָא fut. Kal of the לָהּ verb יָרָא.—וַיֵּרָא a noun from the root יָרָא with the form of the Hiph. part. (§ 536).

4. וַיֵּרָא pret. Kal of יָרָא.—וַיֵּרָא inf. constr. Kal of יָרָא with prep. ל, which takes () by § 670. 2.—וַיֵּרָא see the word Gen. 22: 1.

5. וְאַל-תִּקְרַב *do not approach*. The negative particle אֵל is employed with the future to deprecate or prohibit the performance of an action; the particle לֹא is used principally in making negative declarations, and also in positively stating that an action shall not take place.—וְשָׁל imp. Kal of the שָׁל verb נָשָׁל.—וְשָׁל comp. of נָשָׁל plur. of נָשָׁל and pron. suff. הָ (§ 590. 2.).—וְשָׁל from upon, i. e. off, comp. of the two prepositions מִן and עַל (§ 672).—וְשָׁל constr. of נָשָׁל dual of the Segholate וְשָׁל with pron. suff. הָ (§ 603).—וְשָׁל אשר אַתָּה עומד עליו—*which thou (art) standing upon it*, i. e. upon which thou standest.—וְשָׁל constr. of the fem. noun אֲרָמָה Dec. IV. e.—וְשָׁל קדש הוּא *ground of holiness it (is)*, i. e. it is holy ground (see § 607. 2.).

6. וַאֲלֵהֶיךָ the anomalous noun אֵל with pron. suff. הָ (p. 245).—וַאֲלֵהֶיךָ for וַאֲלֵהֶיךָ, see the word Gen. 28:13.—וַיִּכְתֹּר־ fut. Hiph. with ו conv. (§ 245).—פָּנֶיךָ constr. of the plur. noun פָּנִים with suff. 3 pers. m. sing. (par. p. 242).—מִדְּבַר־ inf. Hiph. of the סִ verb דָּבַר with prep. מִ, which takes () by § 672.—יִירָא מֵאֱלֹהִים *he feared from looking to God*, i. e. he feared to look on God; see וַיִּקְצוּ מִפְּנֵי יְהוָה 1:12.

7. רָאִיתִי *I have attentively regarded*, inf. abs. and pret. Kal of the verb רָאָה, see דָּלָה דָּלָה 2:19.—עָנִי a noun from the ט gutt. and לָה root עָנָה (see § 533).—עָמִי the noun עָם with pron. suff. י (see עָמִי 1:9).—בְּמִצְרַיִם the () of the penult is lengthened into () by the pause-accent (§ 107. 1).—צִעְקָתָם constr. of צָעַקָה Dec. IV. *e.* with pron. suff. ך־ (par. p. 242).—נִגְשִׁי plur. constr. act. part. Kal, with suff. 3 pers. m. sing. agreeing formally with the collective עָם.—מִכְאֲבֶיר־ constr. of מִכְאֲבִים Dec. I. *c.* plur. of מִכְאֵב with pron. suff. like the preceding.

8. וַיֹּאדָר־ fut. Kal of the סִ verb יָדַר, with ו conv., which before the first person takes () (§ 214. 3).—לְהַצִּיל־ inf. Hiph. of the סִ verb נָצַל with pron. suff. ו and prep. לִ. וְלִהְיוֹת־ inf. Hiph. of the ט gutt. and לָה verb עָלָה, with pron. suff. ו; to this is prefixed the prep. לִ and ו conj., which latter takes its homogeneous vowel *u* by § 684. 1. The accent Zarka (˘) is a postpositive (p. 35).—רַחֲבָה fem. of the adj. רָחֵב, the first vowel being rejected by § 104. 1.—זָבָה fem. constr. act. part. Kal of the וִ verb זָבַח (§ 573. 1. *a.*)—זֹבַח חֵלֶב *flowing with milk*. The Hebrew construct not unfrequently supplies the place of the Latin ablative.

No. XXI. Exod. 6:2—8.

3. וַיֵּרָא fut. Niph. of the ט gutt. and לָה verb רָאָה with ו conv., which has () by § 214. 3.—שְׁדֵי for שְׁדֵי (§ 107. 1.) *pluralis excellentiæ* with the final ם omitted (§ 553).—שְׁמִי the noun שֵׁם with pron. suff. י (see שְׁמִי Gen. 2:19).—וַיִּרְעֵה־ pret. Niph. of the סִ verb רָעָה. This verse, by supplying the ellipsis in each member, will read as follows: "I appeared to Abraham, to Isaac, and to Jacob by (my name) God Almighty; but (by) my name Jehovah I was not known to them." The ellipsis in one clause of a sentence of what is contained in another is of frequent occurrence in Hebrew, especially in poetry.

4. וַיִּקְמָצִי pret. Hiph. of the וִ verb עָזַר.—אָתָּם prep. אֵת with pron. suff. ך־ (p. 271).—לָחֹת inf. Kal of חָתַךְ (§ 333) with prep. לִ, which being prefixed to a monosyllable takes the vowel () (§ 671).—מִגְּרֵיהֶם for מִגְּרֵיהֶם constr. of מְגֹרִים Dec. I. *a.* plur. of מְגֹרֶה with pron. suff. ך־.—גִּיר pret. Kal of the וִ verb גָּר.

as the second radical is accompanied by Sh'wa, Daghesh is omitted by § 33. 2.—אָבֹת plur. of the masc. noun אָב with fem. form (§ 556).—אָבֹת פִּית a paternal family, i. e. a family which has a father at the head of it, of which there might be two or more in a house.—לְבֵיתָּ לְבֵיתָּ for לְבֵיתָּ (§ 670. 1.), the () of the penult is lengthened into () by the pause-accent (§ 107. 1.).—שֶׁה לְבֵיתָּ a lamb to each house, although it contain but a branch of such a family.

4. מְדִיּוֹת inf. constr. Kal of הָיָה (§ 466), with prep. מִן which takes Methegh by § 63. 1. c.—וְאִם יִמְעַט הַבֵּית מְדִיּוֹת מִשֶּׁה—and if the house be too small to be for a lamb, i. e. if the occupants of a house be too few to consume a lamb.—וְשֶׁכֶּן constr. of שָׁכֵן Dec. II. d. with pron. suff. וְ and וְ conj. (§ 684. 1.).—נִפְשָׁה plur. of נֶפֶשׁ Dec. I. d. Class III.—לִּי constr. of פָּה (p. 246) with prep. לְ. אֶכְלוּ the Segholate אָכַל with pron. suff. וְ (see רָחֵבָה Gen. 6: 15.).—תִּכְסֹּה fut. Kal of the עָל verb חָסַד.—אִישׁ לִפְנֵי אֹכְלוֹ חֲסֹה עַל הַשֶּׁה—each one according to his eating ye shall reckon for the lamb.

5. בֶּן־שָׁנָה the son of a year, i. e. a year old, see Gen. 7: 6.—כָּבֵשׁ plur. of the Segholate כָּבַשׁ Dec. I. d. Class III.—עֲזִים plur. of עֵז (§ 575. 1. note).—תִּקְחוּ fut. Kal of לָקַח (§ 334) with () under the second radical instead of () by § 107. 2.—מִן הַכֹּבָשִׁים וּמִן הָעִזִּים תִּקְחוּ—from the sheep or from the goats ye shall take (it), see Gen. 2: 19. The noun שָׂה signifies properly one of a flock, whether of sheep or goats, it being the noun of unity of the collective צֹאן 3: 1.

6. וְהָיָה לָכֶם לְמִשְׁמֶרֶת it shall be to you for an observance, i. e. ye shall observe or keep it.—וְשָׁחַט pret. Kal of the שָׁחַט gutt. verb שָׁחַט with וְ conv. pret., agreeing logically in the plural with the following collective קָהָל.—קָהָל constr. of קָהָל Dec. III. a.—הָעֶרְבִים dual of עָרַב with def. art. הָ (§ 629. 1.).—בֵּין הָעֶרְבִים between the two evenings, i. e. in the evening twilight, when the light of day becomes mingled with the shades of night (§ 563. 3.).

7. מִן הַדָּם (Fr. du sang) some of the blood.—שָׂה constr. of the cardinal numeral שָׁה (see § 614).—הַבָּתִּים plur. of בֵּית (p. 245) with def. art.—אֶכְלוּ fut. Kal of אָכַל (§ 272).—אֲשֶׁר in which, see אֲשֶׁר בּוֹ Gen. 1: 11.

8. בָּזָלְלָהּ see the word Gen. 1: 18.—צָלִי constr. of צָלָה Dec. II. d. from the צָלָה root (§ 533).—צָלִי אֵשׁ roasted with fire, see אֶכְלוּ fut. Kal of יֹאכְלוּהוּ for יֹאכְלוּהוּ (§ 272) with pron. suff. הָ (§ 485).

9. נָא adj. raw, underdone.—בָּשָׁל adj. and part. Pu'hal, two words of like meaning employed for the sake of emphasis, thoroughly boiled (see תָּהוּ וְתָהוּ Gen. 1: 2.).—בְּמִיָּם for בְּמִיָּם a material-noun with

17. *on that very day* on *that very day*, see the phrase Gen. 7:13.—*יָצָא* pret. Hiph. of the *פִּי* and *לֵא* verb *יָצָא* constr. of *צְבֹאוֹתֵיכֶם* Dec. III. *a*. plur. of *צָבָא*, with pron. suff. *כֶּם* (§ 587. 2. *b*.).

18. *on the fourteenth day*; the numerals with the prep. *ב* are placed *before* the noun, see *בשבעה עשר יום* Gen. 7:11.—*the twenty-first day*; the numerals are shown to be ordinals by being placed *after* the noun to which they relate (§ 626).—*בְּהֶעָרֵב* for *מֶעָרֵב*; the () of the penult is changed into () by the pause-accent (§ 107. 1.).

19. *that which is soured, leavened bread*, a fem. noun formed from the verbal *הִמָּצָח* by prefixing *ה* (§ 509. 1.).—*וּבְעֶרְהָ* constr. of *עֶרְהָ* Dec. IV. *d*., with prep. *מ* which has () by § 672.—*וּבְעֶרְהָ* constr. of *עֶרְהָ* Dec. II. *c*., formed from the root *עָרַח* by prefixing *א* (§ 511), with prep. *ב* and *ו* conj. with *א* by § 684. 3. *a*.

20. *from the house of leprosy* plur. constr. of *מִוֶּשֶׁב* from the *פִּי* verb *יָשַׁב* (§ 518. 1.), with pron. suff. *כֶּם*; the accent on the antepenult supplies the place of Methegh (§§ 65. 1. *a*., 68.), the first syllable takes Methegh by § 63. 2.

No. XXIII. Exod. 20:1—17.

2. *אלהיהם* constr. of the plur. noun *אֱלֹהִים* with suff. 2 pers. m. sing. (par. p. 242).—*מִבֵּית־הַעֲבָדִים* pret. Hiph. of *יָצָא* with pron. suff. *ךָ*.—*מִבֵּית־הַעֲבָדִים* from *a house of slaves*, i. e. from a state of servitude.

3. *לֹא יִהְיֶה לְךָ* *there shall not be to thee*, i. e. do not have. In Hebrew a negative command is always expressed by the future with one of the particles *לֹא* or *אַל*; and never by the imperative, which is confined to positive commands.—*פָּנֶיךָ* constr. of *פָּנִים* with suff. 1 pers. sing. (par. p. 242); the () of the ultimate is lengthened into () by the pause-accent (§ 107. 1.).

4. *וְכָל־תְּמוּנָהּ* and *every likeness* (thou shalt not make), i. e. do not make any likeness.

5. *שָׁחָהּ* fut. Hithp. of the *ע* gutt. and *לָהּ* verb *שָׁחָה* (see § 461).—*וְעָבְדֶם* fut. Hoph. of the *ע* gutt. verb *עָבַד* with pron. suff. *ֶם* (p. 195), which occasions the rejection of the vowel of the second radical (§ 476); as that of the first radical, which is *ō*, is inserted instead of () merely to prevent the concurrence of two moveable Sh'was (§ 266), the Sh'wa of the second remains mobile, and consequently Dagheh lene is not placed in the third (§ 42).—*לֹא תִעָבְדוּם* *be not induced to serve them*.—

עון (*h'wōn*) constr. of עון Dec. II. *d.*—אבות plur. of אב with fem. form (§ 556).—שגשגים, שגשגים derivatives of the form קטל (§ 506).—לשנאי plur. constr. act. part. Kal with suff. 1 pers. sing. and prep. ל.

6. אלה plur. of the Segholate numeral אלה, with prep. ל, which takes the vowel () by § 670. 2.—לאהבי see לשנאי in the verse preceding.—מצותי (*mits-wō-tháy*) plur. of מצוה from the ל"ה root צוה (§ 536), with pron. suff. 1 pers. sing.—שמרי מצותי *the keepers of my commandments*, i. e. those who keep my commandments; the first noun does not take the article, since the second or specifying noun is rendered definite by means of the affixed personal pronoun (see ולמקרה Gen. 1:10.).

7. תשא fut. Kal of the ט" and ל"א verb נשא (p. 190).—לשוא for להשוא *thou shalt not raise* (pronounce) *the name of Jehovah for falsehood*, i. e. do not swear falsely by Jehovah.—נקדה fut. Pi'el of the ל"ה verb נקה.

8. זכור inf. abs. Kal used here as frequently elsewhere instead of the imperative; the ellipsis may be appropriately supplied by the words *I command thee* or *you*.—לקדשו inf. Pi'el with pron. suff. ו, which causes the rejection of the () of the second radical (§ 476), and prep. ל.

9. ששה constr. of the fem. numeral ששה (p. 248).—תעבר fut. Kal ש" gutt. ועשית pret. Kal of the ל"ה verb עשה, with ו conv. pret.—מלאכתך constr. of מלאכה with pron. suff. ך (§ 593), see מלאכתו Gen. 2:2.

10. ובן the anomalous noun בן with pron. suff. ך (§ 590. 2.) and ו conj. with ו (§ 684. 3. *a.*)—בהך the anom. noun בה with pron. suff. ך on account of the accompanying disjunctive accent (p. 246, § 593).—עבדך the Segholate עבד with pron. suff. ך (§ 591).—ואמתך constr. of אמה Dec. IV. *d.* with pron. suff. ך (par. p. 242) and ו conj. with () by § 684. 3. *b.* The () of the penult takes Methegh by § 590. 2.—בהמתך the fem. noun בהמה Dec. IV. *e.* with assyllabic suff. ך (§ 593); consequently מ loses its vowel, and the preceding () is shortened into () to make a mixed syllable.—בשעריך plur. constr. of שר Dec. I. *d.* Class III., with pron. suff. ך and prep. ב which takes the vowel () by § 670. 2.

11. ויבא fut. Kal of נבא with ו conv. (see ויבא Gen. 8:4).—ברך pret. Pi'el of the ש" gutt. verb ברח; the second radical has () instead of (), which is seldom the case except when the third radical also is a guttural (see § 291).—יקדשדו fut. Pi'el with pron. suff. ך, which causes the rejection of the vowel of the second radical (§ 476).

12. אדם the anomalous noun אדם with pron. suff. ך preceded by () instead of () on account of the pause-accent (§§ 590. 2., 593.).—יאריכון fut. Hiph. ט" gutt. with the ך of the plural termination re-

tained (see p. 106).—יָמִיד plur. constr. of יָמָה with suff. 2 pers. m. sing. (see יָמִיר Gen. 6:3.).

13. חֲרָצָה fut. Kal ל' gutt. for חֲרָצָה on account of the pause-accent Cilluk (§ 107. 1.).

16. חֲרָצָה fut. Kal ל' gutt. and לָהּ.—רָעָה the monosyllabic noun רָעָה with pron. suff. דָּ שָׁקֶר for שָׁקֶר (§ 107. 1.).—רָעָה *false testimony* (see § 607. 2.).

17. רָעָה for רָעָה on account of the pause-accent (§ 593).—אָשָׁה constr. of אָשָׁה (p. 245).

No. XXIV. Exod. 34:1—9.

1. לָהֶם imp. Kal with δ shortened into δ by Makkeph (§ 70).—לָהֶם plur. of the masc. noun לָהֶם (§ 556).—אֲבָנִים plur. of the Segholate אֲבָן Class III. 1.—בְּרָאשֵׁימָה for בְּרָאשֵׁימָה (§ 670. 1.).—וְכַתְּבֵהּ pret. Kal with ו conv. (§ 219).—לָהּ pret. Kal לָהּ *thou hast dashed in pieces*, pret. Pi'el of שָׁבַר *to break* (§ 144. 1.).

2. וְהִיא imp. Kal לָהּ with ו conj. (see the word Gen. 12:2.).—נָכוֹן part. Niph. of the עָל verb נָכוֹן. וְעָלִיתָ pret. Kal לָהּ with ו conv. pret., which by connecting it to the preceding imp. וְהִיא gives it the force of an imperative (§ 219).—נִצְבָּה pret. Niph. of the עָל verb נִצְבָּה. לָהּ the noun לָהּ with def. art. הָ, on the reception of which the () of the noun is lengthened into () to correspond.

3. עָלָה fut. Kal of the ל' gutt. and עָלָה verb עָלָה on account of the accompanying disjunctive accent, like לָהּ for לָהּ (p. 269).—יָרָא fut. apoc. Niph. of the ל' gutt. and עָלָה verb יָרָא, used in expressing a prohibition (§ 208).—יָרָע fut. Kal לָהּ.

4. וְיִשְׁכַּם fut. Hiph. with ו conv. (§ 245).—וְיָעַל fut. Kal of עָלָה with ו conv. (§ 442).—צָנָה pret. Pi'el לָהּ.—יָקָה fut. Kal of לָקָה (§ 334).

5. וְיָרַד fut. Kal of יָרַד with ו conv. (§ 349).—בְּהִיעָנָן for בְּהִיעָנָן (§§ 629. 2., 631. 1.).

6. יָעֲבֹר fut. Kal ל' gutt. על פָּנָיו by *his face*, i. e. *before him*.—רַב *abounding in kindness*, see זָבַח חֶלֶב 3:8. וְאָמַת the conjunction ו takes () before () by § 670. 2.

7. לְאֵלֶּיךָ plur. of אֵלָּה with def. art. and prep. לְ.—וּפְשָׁעֵי the conjunction ו takes () by § 684. 3. b.—וּפְשָׁעֵי *iniquity, and transgression, and sin*, i. e. every species of wickedness; another instance of the use of two or more synonymous terms for the sake of emphasis.—וְנִקְדָּה לֹא וְנִקְדָּה *yet he will not continually pardon*, inf. and fut. Pi'el לָהּ, an emphatic construction.

8. יִמְדֶּה fut. Pīhel ע' gutt. with the short vowel () retained before ה (see § 292).—יִיָּקֶד fut. Kal or Niph. of the intransitive עָ verb קָדַר with ו conv. (see § 406).—אֲרָצָה the Segholate אָרֶץ with ה directive (§ 643).—יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה fut. Hithp. of the ע' gutt. and לָה verb שָׁחָה (§ 461).

9. עֵינֵינוּ constr. of the dual עֵינַיִם with pron. suff. נָ (see § 603).—יִלְכֶּה fut. Kal of יָלַךְ with the final () shortened into () by the following Makkeph (§ 70. 2. a).—בְּקִרְבֵּנוּ in the midst of us, among us, the Segholate קָרַב with suff. 1 pers. plur. (§ 591) and prep. ב. —קָשָׁה constr. of the masc. adj. קָשָׁה (§ 572. note).—לְעוֹנֵנוּ constr. of עוֹן with suff. 1 pers. plur. and prep. ל which takes () by § 670. 2.—וְהִלַּחְנוּ pret. Kal with pron. suff. נו which causes the rejection of its first vowel (§ 476), and ו conv. pret. which takes u by § 684. 1.

LEVITICUS.

No. XXV. LEV. 1:1—17.

1. מֵאֵל prep. אֵל with suff. 3 pers. m. sing. (p. 272).—מֵאֵלֶּה the prep. מ has () by § 672.

2. וְאָמַרְתָּ the preterite אָמַרְתָּ, being connected by ו conj. to the preceding imperative דַּבֵּר, has also the force of an imperative (§ 219); and so of all the other preterites in the chapter.—אֵלֶיָּהֶם for אֵלֵיהֶם (§ 100. 1. note) prep. אֵל with pron. suff. הֶם (p. 272).—אִם כִּי יָקִירִיב מִכֶּם a man when he brings of you, i. e. when one of you brings; an instance of synchysis, see 'והמבול היה מים וגו' Gen. 7:6.—קָרְבָּן (*kōr-bān*, § 24. 1.) a noun formed from the root קָרַב by adding the term. נָ (§ 513).—לִיהָ see the word Gen. 8:20.—קָרְבָּנָם constr. of קָרְבָּן Dec. II. b. with grave suff. כֶּם (§ 590. 1.).

3. קָרְבָּנוּ his offering, the pron. suff. m. sing. ו agrees with אָדָם in the preceding verse; as this suffix is syllabic, the final vowel of the noun is not shortened (see § 590. 2.).—יִקְרִיבֵנוּ fut. Hiph. with suff. 3 pers. m. sing. and נ epenthetic (§ 484. 1.).—לְרִצּוֹנוֹ according to his will, voluntarily, constr. of רָצוֹן Dec. II. d. from רָצָה (§ 539), with prep. ל which takes the vowel () by § 670. 2.

4. נִרְצָה pret. Niph. לָה.—לְכַסֵּר עָלָיו to cover (sin) for him, i. e. to make atonement for him.

5. בֶּן constr. of בֶּן (§ 569. a. note).—בֶּן הַבָּקָר *a son of the ox*, i. e. *a calf*; the word בֶּן is used to signify the young of various animals.—סָבִיב constr. of סָבִיב with pron. suff. לְ, by which takes () by § 670. 2.

6. נָתַח pret. Pi'el לְ gutt.—נָתַח לְ constr. of נָתַח with pron. suff. לְ and prep. לְ which takes () by § 670. 2.

8. הִפְסִיד pret. Pi'el לְ gutt.—הִפְסִיד לְ on account of the pause-accent (§ 107. 1.).

9. קָרַב the Segholate noun קָרַב with pron. suff. וְ (§ 591).—קָרַב constr. of the dual קָרַבִּים, in which number alone the word is employed, with suff. 3 pers. m. sing. and וְ conj. which takes וְ by § 684. 1.—אֶל הַמִּזְבֵּחַ at or upon the altar, the noun מִזְבֵּחַ with def. art. and הַ local (§ 643).—אֶשָׁה constr. of אֶשָׁה (§ 572. note).—אֶשָׁה רִיחַ נִיחֹחַ *a burnt offering of a pleasant odour*, see רִיחַ הַנִּיחֹחַ Gen. 8 : 21.

10. כָּשָׁב plur. of כָּשָׁב Dec. I. d. Class. III.—עָזִים plur. of עֵז (§ 575. 1. note).

11. צָפֹנָה *northwards*, the noun צָפֹן with הַ directive (§ 643).

12. פָּדַר the Segholate noun פָּדַר with pron. suff. וְ (§ 591).

14. בְּנֵי הַיּוֹנָה *young pigeons*, see בֶּן הַבָּקָר v. 5.

16. הִסִּיר pret. Hiph. of the סָר verb עִו.—מִרְאֵהוּ constr. of מִרְאֵה with pron. suff. וְ (p. 242).—בְּנִצְחָהּ *with its excrement*, fem. noun נִצָּה, with pron. suff. הָ agreeing with the preceding מִרְאֵה, and prep. בְּ.—קִדְמָה *eastwards*, the noun קִדְמָה with הַ directive (§ 643).—מִקְוֵה constr. of מִקְוֵה Dec. II. d.—דָּשֶׁן for דָּשֶׁן (§ 107. 1.).

17. שָׁשַׁע pret. Pi'el לְ gutt.—שָׁשַׁע לְ constr. of dual שָׁשַׁעִים with suff. 3 pers. m. sing. and prep. בְּ with () by § 670. 2.

DEUTERONOMY.

No. XXVI. DEUT. 1:1—46.

1. דָּבָר pret. Pi'el instead of the more usual דָּבַר (§ 228).—אֵלֶּה הַדְּבָרִים *these (are) the words*. The pronoun אֵלֶּה, as it constitutes the predicate, is placed like an adjective indefinitely before the subject, see וַיֵּרָא כִּי רַבָּה וְגו' Gen. 6:5.—בְּעֵבֶר הַיַּרְדֵּן *beyond the Jordan*, i. e. on its eastern side.—בְּמִדְבָּר for בְּהַמְדְּבָר (§ 670. 1.).—בֵּין וּבֵין see בֵּין Gen. 1:4.

2. אֶחָד עָשָׂר יוֹם (it is) *eleven days*, i. e. a distance which can be travelled in eleven days.—מִדְּבָרֵינוּ the prep. מִ has () by § 672.

3. לְהַחֲדֹשׁ for לְחַדֵּשׁ (see §§ 629. 1., 670. 1.).—אָחֲדָה pret. Pi' hel לָהּ. —אֶלְדָּהִם for אֶלְדָּהֶם (§ 100. 1. note) prep. אֶל with pron. suff. דָּהֶם (p. 272), *for them*, i. e. to tell to them.

4. אַחֲרָיו prep. with the form of the plur. constr. (§ 680).—דִּבְרוֹ inf. constr. Hiph. of the מָנָה and לָהּ verb נָכַדָה (p. 190) with pron. suff. וּ. —אֲחֵרָיו *after his killing*, i. e. after he had killed.—יָשָׁב act. part. Kal.

5. הוֹאִיל pret. Hiph. of the מָנָה verb יָאֵל.—בִּיאַר pret. Pi' hel ע' gutt.—בִּיאַר *he began, declared*, i. e. he began to declare; הוֹאִיל is construed likewise with an infinitive.—הָאֵת fem. demonstrative pronoun with def. art., agreeing with הַמִּדְבָּרָה, see הָאֵת Gen. 22: 1.

6. אֶלֵינוּ prep. אֶל with suff. 1 pers. plur. (p. 272).—שָׁבַת inf. constr. of יָשָׁב.—בְּהָרָה for בְּהָרָה (§ 670. 1.), see הָרָה Ex. 34: 2.—רַב לָכֶם (there is) *sufficient to you of dwelling in this mountain*, i. e. ye have remained in this mountain long enough.

7. פָּנִי imp. Kal of the לָהּ verb פָּנָה.—וְסַעַר imp. Kal of the מָנָה verb נָסַע with וּ conj., which has *u* by § 684. 1.—סִעְרוּ לָכֶם *do ye remove*, see לָהּ־לָךְ Gen. 12: 1.—וּבָאוּ imp. Kal of בָּאוּ with וּ conj., which has *u* by § 684. 3. *a.*—שְׁכֵנָיו *its neighbours*, i. e. the people dwelling near it, here taken for the *countries* in which they lived, plur. constr. of שָׁכַן with suff. 3. pers. m. sing. (§ 590. 2.).—הַכְּנַעֲנִי *the Canaanite* (§ 515. 1.), used as a collective, by an idiom common to the English with the Hebrew, for the whole nation.—נָהָר constr. of נָהָר Dec. III. *a.*

8. רָאָה imp. Kal לָהּ.—נָהָר pret. Kal of נָהָן (§ 333).—רָשָׁה imp. Kal of the מָנָה verb יָרַשׁ.—לְאֶבְיָתָם plur. constr. of אָב with pron. suff. כֶּם (p. 245) and prep. ל which has () by § 670. 2.—לָהֶן inf. constr. Kal of נָהָן (§ 333), with prep. ל, which being prefixed to a monosyllable has () (§ 671).—זָרַע the Segholate זָרַע with pron. suff. הֶם (§ 591).

9. וְאָמַר fut. Kal of אָמַר, for אָמַר (§ 273), with וּ conv., which before the first person singular takes () (§ 214. 3.).—בְּעֵתָה for בְּעֵתָה (§ 670. 1.).—הָזֶה pron. 3 pers. f. sing. with def. art., agreeing with the preceding noun (see § 633).—אֵיכָל fut. Kal of יָכַל (§ 349).—לְבַדִּי *by myself, alone* (see לְבַדִּי Gen. 2: 18.).—שָׁמַת inf. Kal of the מָנָה and לָהּ verb נָשָׂא (p. 190).

10. הִרְבָּה pret. Hiph. לָהּ.—הִנָּכֶם adv. הֵן with pron. suff. כֶּם (§ 682. 1.).—בְּכֹכְבֵּי constr. of כֹּכְבִים Dec. II. *b.* plur. of כֹּכֵב, with prep. בְּ. —לְרַב the prep. ל takes () by § 671.

11. יִסַּף for יִסְפֶּה, fut. apoc. Hiph. of יָסַף, used here to express a *wish* (see § 208).—פַּעֲמֵים plur. of פַּעַם Dec. I. *d.*, Class III.—עֲלֵיכֶם *may he add to you as ye (are) a thousand times*, i. e. may he make you a thousand times as many in number as ye now are.—יִיבָרְךָ fut. Pi' hel ע' gutt. with וּ conj., for יִיבָרְךָ (§ 684. 2.).

12. אָשָׂא fut. Kal of נָשָׂא (p. 190).—טָרַחְכֶם constr. of the Segholate טָרַח with pron. suff. כֶּם (§ 591).—וַיִּשְׁאַכֶם constr. of מָשָׂא with pron. suff. כֶּם and ו conj. which has *u* by § 684. 3. *a*.

13. יִדְּבוּ imp. Kal of the יָדַב verb טִי taking () instead of ().—אֲנִישִׁים plur. of אִישׁ (p. 245).—נְבִיִּים plur. of נָבִיךָ part. Niph. of בָּיַן (p. 157).—וַיִּדְּעוּם for וַיִּדְּעוּם pass. part. Kal of יָדַע with ו conj., which before () takes (), and in this י rests (§ 684. 2).—שְׂבִיטֵיכֶם constr. of שָׁבִיט Dec. III. *a*. plur. of שָׁבַט with pron. suff. כֶּם (§ 590. 1.).—וַאֲשָׁמֶם fut. Kal of שָׂם, for אָשָׂם, with pron. suff. ׁם and ו conj. with () by § 684. 3. *b*.—רָאשֵׁיכֶם plur. constr. of רָאשׁ (p. 246) with pron. suff. כֶּם.—וַאֲשָׁמֶם בְּרָאשֵׁיכֶם and *I will place them at your heads*, i. e. *I will constitute them your chiefs*.

14. וַיַּעֲזֶנּוּ fut. Kal of the עָזַנְנָה verb לָהּ with ו conv., which takes Methegh by § 65. 1. *a*. without affecting the syllabication.—לַעֲשׂוֹת inf. constr. Kal of עָשָׂה with prep. ל (see the word Gen. 2:3).—טוֹב-הַדָּבָר *the thing (is) good for doing*, i. e. *to be done*.

15. וַיִּתְּקֵהּ fut. Kal of תָּקַח (§ 334) with ו conv. which has () by § 214. 3.—וַיִּתֵּן fut. Kal of נָתַן.—שָׂרֵי plur. of שָׂר constr. of שָׂרֵי plur. of שָׂר (§ 575. 2. *note*).—עֲשָׂרָה *tens*, plur. of the fem. עֶשְׂרֵה; the numeral being used here as an abstract noun, the original feminine form is retained (see § 612).—שָׂרֵיךְ m. plur. of the act. part. Kal שָׂרַח.

16. וַיִּשְׁמַעְךָ fut. Pi' hel לָהּ שָׁמַעַ—(I charge you) *to hear*, inf. abs. Kal used instead of the imperative (see זָכוֹר Ex. 20:8).—אֲחֵיכֶם plur. constr. of אָח with pron. suff. כֶּם (p. 245).—וַיִּשְׁפָּטֶכֶם pret. Kal with ו conv. pret., which gives it the force of an imperative (§ 219).—צֶדֶק *righteousness*, used here as an adverb *righteously* (see § 663. 1.).—גֵּר *his stranger*, i. e. *the stranger living in his country*.

17. תִּבְרֹךְ fut. Hiph. of the בָּרַךְ verb פָּל—יֵבְרֹךְ *ye shall not consider the face*, i. e. *the outward appearance*.—בְּקָדְכֶם for בְּקָדְכֶם *for* (§ 670. 1.).—וַיִּשְׁמַעְכֶּם fut. Kal with ך the plural termination retained (see p. 106), and with () under the second radical instead of () on account of the accompanying disjunctive accent, which prefers to be preceded as well as followed by a vowel (see §§ 109, 671).—וַיִּתְּנֵהּ fut. Kal of the נָתַן verb עָלָה—וַיִּתְּנֵהּ לֹא תִגְדָּר מִפְּנֵי אִישׁ *ye shall not turn from before a man*, i. e. *ye shall not fear any one*; גֵּר like קוֹץ is construed with מִפְּנֵי of a person, see וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל Ex. 1:12.—לְאֱלֹהִים for לְאֱלֹהִים *for judgment is God's*, i. e. *it is established by God*; the def. art. is prefixed to the abstract noun מִשְׁפָּט, see עַץ הַחַיִּים Gen. 2:9.—וַיִּקְשֶׁה fut. Kal לָהּ.—וַיִּקְשֶׁה אֲשֶׁר וַיִּדְּבַר *and the matter that is hard from you*, i. e. *the cause that is too difficult for you*; the attributive contained in the verb

יִקְשֶׁה is put in the comparative degree by the prep. מִן (see § 606).—
תִּקְרִיבוּן fut. Hiph. with ך retained as in תִּשְׁמְעוּן above.—
אֵלֵי prep. אֶל with suff. 1 pers. sing. (§ 680).—וּשְׁמַעְתִּיר pret. Kal with
ו conv. pret. and pron. suff. 3 pers. m. sing. (p. 197) agreeing with
דָּבָר.

18. תַּעֲשֶׂה fut. Kal שׁ gutt. and לָהּ with ך of the plural termination
retained.

19. וְיָלֶךְ fut. Kal of the שׁ verb בָּלַח. נָסַע 1 pers. plur. fut. Kal of
יָלַךְ with ו conv. (§ 349).—וְיָרָא part. Niph. of יָרָא. יָרָא pret. Kal
of the לָהּ verb רָאָה fut. נָבֵא. רָאָה fut. Kal of בּוֹא (§ 363).

20. בָּאָהֶם pret. Kal עָו אשר נתן לנו. *which he (is) giving to us*, i. e.
which he gives us.

21. רָשׁ imp. Kal לָהּ. עָלָה imp. Kal שׁ gutt. and לָהּ. רָשׁ imp.
Kal of the שׁ verb בָּלַח. יִרְשׁ for לָךְ on account of the accompanying
disjunctive accent (p. 269).—תִּירָא fut. Kal שׁ and לָהּ, the first radical
being retained (see § 339).—תִּהְיֶה fut. Kal of the שׁ gutt. and עָ verb
הָיָה; the first radical takes () by § 84. 1. a., and the preformative
() to avoid the concurrence of two similar vowels (§ 406).

22. תִּקְרִיבוּן fut. Kal with ך of the plural termination retained.—כָּלְכֶם
all of you, comp. of כָּל *all*, and suff. 2 pers. m. plur. כֶּם, on the recep-
tion of which the third radical of the pronoun, which is formed from
the root כָּלַל, is compensated by Daghesh forte in the second, and the
vowel Hholem is shortened into Kibbutz (§ 601).—נִשְׁלָחָה fut. Kal with
ה parag. (§ 204).—יִחְפְּרוּ fut. Kal שׁ gutt. with ו conj. *that they may
explore* (see וְיִחְיֶינָה 2: 7.).—וְיָשִׁיבוּ for וְיָשִׁיבוּ fut. Hiph. of שׁוּב with
ו conj. *that they may bring us word, to wit, the way*. The Hiph. of שׁוּב when employed in this sense is con-
strued with two accusatives, one of the person and the other of the thing;
the true force of the illustrative particle אֵת is here shown in a striking
manner (see § 676).—נִעְלָה fut. Kal שׁ gutt. and לָהּ. *אשר נעלה בה—
by which we shall go up* (see אשר זרעו Gen. 1: 11.).—הַעֲרִים plur. of
עִיר (§ 575. 1. note) with def. art. (§ 629. 2.).—אֵלֶיהֶן prep. אֶל with
pron. suff. הֶן referring to and agreeing with עֲרִים, which is feminine by
§ 494. II. 1. b.

23. יֵיטֵב fut. Kal שׁ (§ 339).—עֵינַי dual constr. of עֵין with suff. 1
pers. sing. (par. p. 242, § 603).—וּיֵטֵב בְּעֵינַי *and it was good in my eyes*,
i. e. it appeared good to me, it pleased me.—וְאָקֵת see the word v. 15.—
לְשֹׁבֹתָם for לְשֹׁבֹתָם (§ 617).—לְשֹׁבֹתָם 107. 1., 631. 1.).

24. יִפְגֹּעַ fut. Kal לָהּ. יַעֲלֶה fut. Kal שׁ gutt. and לָהּ. הַהָרָה *to the
mountain*, the noun הָר with def. art. (which see Ex. 34: 2.) and הָ direc-
tive (§ 642).

25. יִרְדּוּ fut. Kal of יָרַד (§ 334).—יִרְדּוּ for יִרְדּוּ fut. Hiph. of the יָרַד verb טוֹבָה הָאָרֶץ *the land (is) good*, see יִרְאֵה כִּי רַבָּה וְגו' Gen. 6:5.

26. לֵעָלֶה inf. אָבָה verb לָהּ gutt. and אָבִיחָם pret. Kal of the עָלָה, with prep. לְ which has () by § 670. 2.—וְלֹא-ye *desired not to go up, ye would not go up*.—תִּמְרוּ fut. Hiph. of the מָרָה verb לָהּ constr. of פִּי-מִן constr. of פִּי-מִן mouth (p. 246), here used by metonymy to signify the product of the mouth, *a command*.

27. תִּרְגְּנוּ fut. Niph. טָּ גutt. אֲדִלִּיכֶם ('*ad-ale-chém*, § 24. 2. a.), plur. constr. of the Segholate אָדָל with pron. suff. כֶּם (§ 590. 1.).—שָׂנְאָתָּה inf. constr. Kal of שָׂנֵא, assuming the form of a fem. noun, for שָׂנְאָתָּה (see § 423).—בְּשִׂנְאָתָּה יְהוָה אֲחֻזָּה in *Jehovah's hating us*, i. e. because Jehovah hated us.—הוֹצִיאָנִי pret. Hiph. of the יָצָא verb פִּי with suff. 1 pers. plur. (p. 197).—לָחֶץ see the word v. 8.—לְהַשְׁמִידֵנוּ inf. constr. Hiph. with prep. לְ and pron. suff. נִי (§ 475).

28. אֵיזָהוּ *whither?* the interrogative adverb אֵן *where?* with הָ directive.—עָלִים act. part. Kal of עָלָה plur. constr. of אָחֵךְ with suff. 1 pers. plur. (p. 245).—הִמְסֹוּ pret. Hiph. of מָסַס.—לְבַבְנוּ constr. of לֵב act. part. Dec. III. c. with the assyllabic suffix נִי (§ 590. 2.).—נָרָם act. part. Kal of the נָרָה verb רָם with ו conj., which has () by § 684. 3. b.—עַם-גָּדוֹל (it is) *a greater and taller nation than we* (§ 608), i. e. the people are more numerous and of greater stature than ourselves.—גְּדֻלָּה fem. plur. of the adj. גָּדוֹל *great* (see אֲלִיָּהוּ v. 22.).—בְּצוּרָה fem. plur. pass. part. Kal.—בְּצוּרָה בְּשָׁמַיִם *divided off, walled up to heaven*; compare רָאשֵׁי בְּשָׁמַיִם Gen. 11:4.—רָאִינוּ pret. Kal לָהּ.

29. תִּסְרְצֶנּוּ fut. Kal טָ gutt. with ך of the plural termination retained.—חִירְרָאֵנִי fut. Kal טָ with ך retained.—These two synonyms are employed for the sake of emphasis.

30. הִזְלִיךָ act. part. Kal with def. art. (§ 635).—הוּא *he himself*, a personal pronoun used emphatically, see הוּא נִחְנֶה לִּי Gen. 3:12.—אֲחֻכֶּם prep. אֲחֻ with pron. suff. כֶּם (p. 271).

31. רָאִיתָ pret. Kal לָהּ.—אֲשֶׁר *that* (§ 638).—נִשְׁאַף pret. Kal with pron. suff. ך, which occasions the rejection of the first vowel (§ 476).—נִשְׂאָה fut. Kal of נִשָּׂא (p. 190).—בָּנִי see the word Gen. 22:3.—בְּאֵיכֶם inf. Kal of בָּאָה with pron. suff. כֶּם.

32. וְדַבֵּר הַזֶּה *yet with this thing*, i. e. notwithstanding all this.—אֵינְכֶם *nothing of you, not you*, constr. of אֵין *nothing* (§ 569. d. note) with pron. suff. כֶּם (§ 682. 4.).—מִאֲמִינִים m. plur. part. Hiph. of אָמֵן, for מִאֲמִינִים (§ 550).—אֵינְכֶם *ye (were) not believers*, i. e. ye did not believe.—בִּיהוָה this word takes the vowels of בְּאֵלֵי, see לִיהוָה Gen. 8:20.

33. לַחֹרֶם inf. constr. Kal עוֹ with prep. ל which has () by § 671.—
 לַחֹרֶם for your encamping, i. e. that you might encamp, inf. constr.
 of the ש gutt. and לַח verb חָנָה with pron. suff. כֶּם and prep. ל with ()
 by § 670. 2.—בָּאֵשׁ for בָּרָאֵשׁ at night (noctu), לַיִל with הָהָה parag.,
 see the word Gen. 1 : 5.—לְרֹאֲחֵכֶם for לְרֹאֲחֵכֶם inf. Hiph. of רָאָה with
 prep. ל and pron. suff. כֶּם (see § 244).—תִּלְכּוּ fut. Kal of יָלַךְ.—
 בְּהֵיכָן (§§ 629. 2., 631. 1.)—יוֹמָם by day (interdiu), an adverb
 formed from the noun יוֹם by adding the term. הֵ (§ 664. 1.).

34. דְּבָרִים constr. of דָּבַר Dec. III. a. plur. of דָּבַר with pron. suff.
 כֶּם (§ 590. 1.)—יִשְׁבַּע fut. Niph. שָׁ gutt.

35. אִם יֵרָאֶה אִישׁ A positive declaration or oath commencing with
 the particle אִם, implies the contrary of that which is stated ; thus the
 phrase quoted means that *no one shall see*.—אֲנִישׁ plur. of אִישׁ for אֲנָשִׁים
 (p. 245).

36. זָלוּהוּ prep. except, constr. of the noun זָלוּה removal with pron.
 suff. י (par. p. 242), meaning literally *my removal or exception* (is), i. e.
 I make this exception.—דָּוָה emphatic, see. v. 30.—יִרְאֶה for יִרְאֶה
 fut. Kal of רָאָה with pron. suff. הָ and נ epenthetic (§ 481. 1.)—אֲתָן fut.
 Kal of נָתַן.—נִתְּן מִלֵּא אַחֲרֵי יְהוָה *he has fulfilled after Jehovah*; after יִצְחָק
 supply לִלְכֹת, which makes *he fulfilled walking, or following, after Jeho-*
vah, i. e. he conducted himself entirely according to the Lord's will.

37. הִחָמֵף pret. Hithp. with () under the second radical for ()
 (see § 250).—בְּגִלְכֶם on your account, because of you, constr. of בְּגִל
 cause Dec. III. a. with prep. ב (§ 670. 2.), considered as a compound
 preposition (see § 669), and pron. suff. כֶּם (see § 681).

38. בָּן instead of the usual בֶּן (§ 569. a. note).—שָׁמָּה (shám-má,
 § 25. 2.) thither, the adverb שָׁם with הָ directive.—יִתְּלֶנָּה for יִתְּלֶנָּה
 fut. Hiph. with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.). As the
 verb יִתְּלֶנָּה is transitive, it governs in the Hiph'il species two accusatives,
 one of the person and the other of the thing (§ 148. 1.).

39. הַמָּסֶכֶם the collective מָסַךְ from the עָרַע root (§ 524), with pron.
 suff. כֶּם (see § 671 Ex. 1 : 9.).—לְבֹז the monosyllabic noun לְבֹז with prep. ל,
 which has () by § 671.—אֲשֶׁר אָמַרְתֶּם לְבֹז יִדְּיָה—*which ye said, 'It shall*
be for a prey,' i. e. which ye declared would become a prey. In Hebrew
 when a quotation is made, it is put in the identical words which the speaker
 or writer employed.—וְרָע the conj. has () by § 684. 3. b.—הִמְנָה pers.
 pron. employed for the sake of emphasis.—אֲתִנְגֶּה fut. Kal of נָתַן with
 suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.).—יִרְשָׁוּהוּ fut. Kal
 of יָרַשׁ with pron. suff. הָ, for יִרְשָׁוּהוּ on account of the pause-acc (§ 107. 2.).

40. מִדְּבַר the noun מִדְּבַר with def. art. הָ and הָ directive (§ 643).

41. וַתֵּצֵא see v. 14.—נָעֲלָה fut. Kal ש' gutt. and לָהּ pret. Pi' hel לָהּ with pron. suff. גִּבּוֹ (§ 475), for צִוְּדָהּ by § 489.—יֵעַ וְחֻגְרָו אִישׁ—ye girded on (i. e.) each one (girded on).—כָּלִי constr. of כְּלִים Dec. II. a. plur. of כָּלִי from the לָהּ root כָּלָה (§ 533).—כְּלֵי מִלְחָמָתוֹ lit. the implements of his war, i. e. his warring implements, his weapons. As we have already had occasion to observe, it would be contrary to the idiom of the Hebrew language to make a noun doubly definite; hence when a noun, instead of being qualified by an adjective, is put in construction with another noun (see הִנִּיחָה Gen. 8 : 21.), a pronominal suffix, although properly referring to the noun in construction, is given to the specifying noun (§ 567).—הָיָה fut. Hiph. of הָיוּ verb עָוָה.

42. אָמַר imp. Kal of אָמַר (§ 274).—תִּצְחָמוּ fut. Niph. ש' gutt.—אִנְנִי adv. with suff. 1 pers. sing. (§ 682. 4.).—קָרַבְתֶּם constr. of the Segholate קָרַב with pron. suff. כֶּם (§ 591).—וְלֹא הִנֵּגְמוּ that ye be not defeated.—אִיבִיכֶם m. plur. constr. act. part. Kal with pron. suff. כֶּם.

43. וַתִּמְרוּ וְגו' fut. Pi' hel 1 pers. sing. with ו conv. (§ 214. 3.).—תִּזְדָּרוּ see v. 26. תִּזְדָּרוּ fut. Hiph. of זָדַר.

44. יֵצֵא fut. Kal of יָצָא.—הַיֵּשֶׁב act. part. Kal with def. art.—בְּהַר הַהוּא in that mountain (§ 633).—לִקְרַאתְכֶם to meet you, against you, קָרְאוּ, inf. constr. Kal of קָרָא to meet, with prep. ל (§ 423) and pron. suff. כֶּם.—תַּעֲשִׂינָהּ fut. Kal of the ש' gutt. and לָהּ verb עָשָׂה plur. with masc. term. of the fem. noun דְּבָרָה (§ 557).—כַּאֲשֶׁר תַּעֲשִׂינָהּ הַדְּבָרִים as the bees do. As the object employed for illustration is one generally well known, it takes the definite article.—וַיִּכְתֹּוּ fut. Hiph. of the ע' verb כָּתַב with ו conv., for וַיִּכְתֹּוּ (§ 414), the vowel of the first radical being dropped, and consequently the Daghes forte of the second.

45. תִּשָּׁבוּ for תִּשָּׁבוּ fut. Kal of שָׁב.—תִּבְכּוּ fut. Kal of בָּכָה.—וַיִּזְעַק fut. Hiph. ש' gutt., a denominative from זָעַק (§ 148. 3.).

46. תִּשָּׁב fut. Kal of the ש' verb יָשַׁב.

No. XXVII. DEUT. 2 : 1—37.

1. וַיִּפְּן fut. Kal of פָּנָה with ו conv. (§ 442).—נָסַע fut. Kal of נָסָה for וַיִּפְּן (p. 272) on account of the pause-accent (§ 107. 1.).—וַיִּנָּסֶה (wān-ná-sóbh) fut. Kal of נָסָה with ו conv. (§ 406).

3. רַב לָכֶם see the expression 1 : 6.—כָּב inf. constr. Kal of כָּב see Lev. 1 : 11.

4. צֹר imp. Pi' hel of צָוָה (§ 452).—בְּגִבּוֹל as the prep. בּ is followed by S'hwa, it takes the vowel () by § 670. 2.; and as the noun is in the construct state, its בּ does not receive Daghes lene, although pre-

ceded by Sh'wa quiescent (§ 41).—*ye (will be) passing through the borders.*—יִירָאוּ fut. Kal סִי (§ 339).

5. מֵאַרְצָם constr. of גָּרָה לָהֶם verb לָהֶם and לָהֶם with suff. 3 pers. m. plur. (§ 591) and the prep. מִן which has () by § 672.—רָגַל for רָגַל (§ 107. 1.).—*as far as the track of the sole of a foot*, i. e. as much as a footstep covers.—יִרְשָׁה a verbal noun formed after the pass. part. (§ 504).

6. מֵאֲחֵם from with them, from them, comp. of the prepositions מִן and אֶת (§ 672) and the pron. suff. הֶם (p. 271).—בְּבִכְתָּהּ for בְּבִכְתָּהּ (§ 670. 1.), see בְּבִכְתָּהּ Gen. 6:14.—וְאֶכְלָתֶם pret. Kal with וְ conv. pret., which has () by § 684. 3. b.—תִּכְרֹה fut. Kal of the לָהֶם verb כָּרָה.—וְשָׁחִיתֶם pret. Kal of שָׁחַד, with וְ conv. pret. which has u by § 684. 1.

7. פִּיֶּה pret. Pi'hel פִּיֶּה gutt. with pron. suff. הֶ, which by taking the accent causes the long vowel () of the second radical to be shortened into () (see § 101. 2. c.), although the vowel usually taken in such case is the corresponding () (§ 479).—מִעֲשֵׂה constr. of מַעֲשֵׂה (§ 572. note).—לְכִתְּךָ for לְכִתְּךָ on account of the accompanying disjunctive accent.—לְכִתְּךָ comp. of לָכֶם inf. constr. Kal of the כָּלֶה verb כָּלָה and pron. suff. הֶ which as in other Segholate nouns causes the rejection of the second vowel (see § 591).—זֶה אַרְבַּעִים שָׁנָה this (is) *forty years*, i. e. these forty years; the masculine demonstrative זֶה is here employed as a neuter (see לֹא טוֹב Gen. 2:18.).

8. מֵאֶת from, comp. of מִן and אֶת (see מֵאֶת v. 6.).—וְנִפְתָּן see v. 1.

9. תִּצָּר fut. apoc. Kal of the צָר verb צָר, for תִּצָּר (§ 385) because the third radical is a guttural (§ 84. 1.).—תִּהְיוּרָה fut. apoc. Hithp. of גָּרָה (§ 461).—*ye shall not fight a battle with them*; the pronoun agrees in the masculine plural with the collective gentile noun מוֹאָב (see § 494. II. 2. b.).

10. לְפָנֶיךָ before (antea), the Hebrew particle like the English one refers to *time* as well as to *place*.

11. רִפְּאִים giants, prop. *Rephaites*, plur. of the gentile noun רִפְּאִי, for מוֹאָבִי plur. of מוֹאָבִי.—יִחַשְׁבוּ fut. Niph. ט gutt. (§ 550).—רִפְּאִים.

12. יִרְשֶׁהוּ fut. Kal with pron. suff. הֶם, see יִרְשֶׁהוּ 1:39.—יִרְשֶׁהוּ see אֶרֶץ יִרְשֶׁהוּ 1:46.—תַּחְתָּם in their stead, see תַּחְתָּם Gen. 2:21.—*the land of his possession*, i. e. the land which he possessed, see כָּלִי 1:41.

13. קָמוּ for קָמוּ imp. Kal of קָם (§ 386).—עָבְרוּ *pass ye over*, see קָם Gen. 12:1.—וְרָדָה for וְרָדָה on account of the pause-accent.

14. הֵם inf. constr. Kal of the עָל verb תָּמַם.—*until the consuming of all the generation*, i. e. until the whole generation was consumed.—אֲשֵׁר plur. constr. of אִישׁ (p. 245).

15. **הִיחָה** see the word Gen. 1:2.—**לְהִמָּם** inf. constr. Kal of the verb **הִמָּם**, with prep. **לְ** and pron. suff. **ם**, on the reception of which the third radical is compensated by Daghes in the second, and the *o* of the infinitive **הִם** is shortened into *u* (§ 101, 3. b.).—**הִמָּם** inf. constr. Kal of **הִמָּם** with pron. suff. **ם**, see the preceding word.

16. **תָּמוּ** pret. Kal **עָלָם**—**לָמוּת** inf. constr. Kal **עָלָם** with prep. **לְ**, which takes the vowel () by § 671.—**כַּאֲשֶׁר חָמוּ לָמוּת** as they finished dying, i. e. when they were dead.

19. **וְקָרְבָה** pret. Kal with **ו** conv., and consequently the accent on the ultimate by § 218.—**תִּצְוֶינָם** for **תִּצְוֶינָם** fut. Kal of the **עָלָם** verb **צָוָה**, with pron. suff. **נָם** (§ 475), which causes the rejection of the () of the preformative (§ 104. 1.).

21. **יִירָשׁוּם** for **יִירָשׁוּם**, which see v. 12.

22. **הַחֹרִי** the *Horites*, used collectively for the whole nation (see 1:7.).

23. **תִּחְתָּם** pret. Hiph. with pron. suff. **ם**.—**הִשְׁמִידוּם** pret. Hiph. with pron. suff. **ם**.—**הִשְׁמִידוּם** the short vowel () takes Metheg by § 63. 1. c.

24. **קָמוּ** imp. Kal **עָלָם**—**פָּעוּ** imp. Kal of the **פָּעַל** verb **פָּעַל**, with Daghes forte in the initial dental by § 35.—**רָאָה** imp. Kal **לָהּ**—**הָחֵל** imp. Hiph. of the **עָלָם** verb **חָלַל**—**רָשׁ** for **רָשׁ** (§ 107. 1.) imp. Kal of the **רָשׁ** verb **רָשׁ** (§ 351).—**הָחֵל רָשׁ** *begin, possess*, i. e. enter into possession; the Hiph. of **חָלַל**, although here followed by an imperative, is usually construed with an infinitive, as in the following verse.

25. **אָחֵל** fut. Hiph. of **חָלַל**—**תָּתָה** inf. constr. Kal of **נָתַן** (§ 333).—**פָּחַדְךָ** the Segholate noun **פָּחַד** with pron. suff. **ךָ** (§ 591).—**יִרְאָהְךָ** constr. of **יִרְאָה** with pron. suff. **ךָ** (p. 242).—**יִשְׁמַעְךָ** fut. Kal with the **ךָ** of the plur. term. retained (see p. 106).—**חָלוּ** pret. Kal of the **עָלָם** verb **חָלַל**.

27. **אֶעְבְּרָה** *I desire to pass*, fut. Kal with **הָ** parag. (§ 204).—**אֶרְצֶךָ** the Segholate **אֶרֶץ** with pron. suff. **ךָ** (§§ 591, 593).—**בִּדְרֶךְ בִּדְרֶךְ** *by the way, by the way*, i. e. keeping strictly to the highway; repetition here as elsewhere is employed for the sake of emphasis.—**אֵלֶיךָ** fut. Kal of **יָלַךְ**.—**אֶסְכֹּר** fut. Kal **עָלָם**.

28. **תִּשְׁבִּירֵנִי** *thou shalt let me buy*, i. e. thou shalt sell me, fut. Hiph. with pron. suff. **נִי** (p. 195).—**שְׁחִירֵי** pret. Kal of **שָׁחַד**.—**בְּרַגְלֵי** *with my feet*, i. e. on foot, dual constr. of the Segholate **רַגֵּל** (§ 482. a.) with suff. 1 pers. sing. and prep. **בְּ**; the () of the ultimate (p. 242) is lengthened into () by § 107. 1.—**רַק אֶעְבְּרָה בְּרַגְלִי** *I wish only to pass through on foot*.

29. **עָשָׂה** pret. Kal **לָהּ**.

30. **הִעֲבִירֵנוּ** *to let us pass*, inf. constr. Hiph. **פָּ** gutt. with suff. 1 pers. plur.—**הִקְשָׁה** pret. Hiph. **לָהּ**—**תָּמוּ** comp. of **תָּמוּ** inf. constr.

Kal of נתן with asyllabic suff. י, on the addition of which ה takes Da-g-hesh forte, and the preceding () is shortened into () (see § 102. 2. b.).—למען החרו for the sake of giving him, i. e. that he might give him.

31. החר לך pret. Hiph. of חלל, the preformative taking the vowel () instead of () as the first radical is a guttural (§ 413).—החר לך to place before thee, i. e. to put in thy power, to deliver up to thee, i. q. חר in the preceding verse.—אצו constr. of אצ with pron. suff. י.—החל רש see v. 24.—לךשח inf. constr. Kal of חש with prep. ל which has () by § 671.—החל רש לרשת begin possess for a possession, i. e. begin to take into possession.

32. לךראחננו against us, see לקראחכם 1:44.; as the suffix כני is asyllabic, giving its vowel of union to the final consonant of קראח, the preceding () is lengthened into () that it may form a simple syllable (§ 16. a.).

33. יחיה fut. Kal of נתן (§ 317) with pron. suff. יהו (p. 197).—בנו 1 pers. plur. fut. Hiph. of the סנ and לה verb נכה (p. 190).—בני for בניר (§ 599) as given in the margin.

34. עירי plur. constr. of עיר (see § 575. 1. note) with suff. 3 pers. m. sing.—נחרם fut. Hiph. ס gutt. with ו conv.—מחרם men, a noun used in the plural only.—נשים plur. of אשה (p. 245).

35. בוזנו pret. Kal of the עז verb בוז conjugated like a perfect verb (§ 404).—שלל constr. of שלל Dec. III. a.—הערים the definite article preceding a guttural with () takes () by § 629. 2.—לכדנו for לכונו by § 107. 1.

36. שפה constr. of שפה Dec. IV. d.—קריה city, i. q. עיר for which it is sometimes used, although seldom except in poetry.—ממנו אשר שגבה which was too strong for us, see יקשה מכם 1:17.

37. כלייר נחל for קרבת on account of the pause-accent.—קרבת יבק the whole bank of the river Jabbok, i. e. any place lying on its banks.—עירי plur. constr. of עיר.

NO. XXVIII. DEUT. 3:1—29.

1. ונפן see 2:1.—נעל fut. Kal of עלה with ו conv. (§ 442).—יצא fut. Kal of יצא.

2. תירא fut. Kal of ירא (§§ 339, 421. 2. b.).—נתתי pret. Kal of נתן (§ 333) used in a promise instead of the future, see יהוצאתי Ex. 6:6.—ויעשית as this preterite is connected to the preceding by the conjunction ו, it has also a future signification (§ 219).—ל the initial liquid has Da-g-hesh forte by § 35.

3. נָכְדוּ fut. Hiph. of נָכַד (p. 190) with suff. 3 pers. m. sing. (p. 197).—*עד-בלתי השאיר-לו שריד* *until he had not a survivor left to him.*

4. מֵאֲחֵם *from them*, see the word 2: 6. מִמְלֶכֶת- constr. of מַלְכָּה (§ 573. c. note).

5. בְּצִוְרָה for בְּצוּרָה which see 1: 28.—חֲנֻמָּה a noun from the לָהּ root חָנַם with the form of the fem. act. part. (§ 535).—גְּבֻהָה fem. of the adj. גָּבַהּ, the first vowel being rejected by § 104. 1.—דְּלָתַיִם *gate of two leaves*, dual of דָּלַת (§ 562).—מְעָרֵי plur. constr. of עִיר, with prep. מ, which has () by § 672.—לְבַד מְעָרֵי הַפְּרָזִי *apart from the cities of the villager*, i. e. besides the villages or unwallied towns.—רַבִּיהָ *many*, inf. Hiph. of the לָהּ verb רָבָה, employed adverbially (§ 662).

6. וַנִּחְרֶם see the word 2: 34.—הִחְרַם for הִחָרֵם inf. abs. Hiph. of the same verb.

7. בָּזְזוּ pret. Kal of the עָז verb בָּזַז.

8. נָקַח fut. Kal of לָקַח (§ 334).—מְלָכֵי constr. of מְלָכִים Dec. III. a. plur. of מֶלֶךְ; כ is without Daghesth by § 41.

11. עָרְשִׁי constr. of עָרַשׁ with pron. suff. י (§ 591).—הִלֵּה written for הִלֵּא, the negative particle לֹא with ה interrogative.—רַבָּה constr. of the fem. prop. noun רַבָּה.—אֶרְבֶּה constr. of אָרַב with pron. suff. הֵה (see רַחֲבָה Gen. 6: 15.).—אִמָּה constr. of אָמָה.

12. רִאשֹׁנֵי a patronymic formed by the addition of י- (§ 515. 1.).

13. לְכָל הַבָּשָׁן (added) *to all Bashan*, i. e. with all Bashan.

16. וַיִּגְבֹּל, וַיִּגְבֹּל ו conj. has ו by § 684. 1.

17. מִזְרָחָה *eastwards*, comp. of מִזְרָה and ה directive (§ 643).

18. וַיִּצְוֵה fut. Pihel of צָוָה with ו conv. (§ 451).—לְרִשְׁתָּהּ *to possess it*, comp. of רָשָׁה inf. constr. Kal of the פִּי verb יָרַשׁ, pron. suff. הֵה (see § 591), and prep. ל. חֲלוּצִים m. plur. pass. part. Kal of the פִּי gutt. verb חָלַץ.—אֲחֵיכֶם plur. constr. of אָח with pron. suff. כֶּם (p. 245).—חֵיל for חֵיל on account of the pause-accent.—בְּנֵי חֵיל *sons of valour*, i. e. soldiers.

19. נְשִׁיכֶם plur. constr. of אִשָּׁה with pron. suff. כֶּם (p. 245).—וּמִקְנֵיכֶם plur. constr. of the masc. noun מִקְנָה (§ 572. note) with pron. suff. כֶּם; ו conj. takes ו by § 684. 3. a.

20. יִנְיֶה fut. Hiph. of נָתַח.—כֶּכֶם *as to yourselves* (§ 671).—יִרְשָׁהּ *with pron. suff. הֵה* and prep. ל, the latter taking () in which י then rests (§ 97. 2. a.).

21. צִוִּיתִי pret. Pihel of צָוָה.—לָהּ fem. plur. act. part. Kal of רָאָה with def. art. הֵה as rel. pron. (§ 635), for הִרְאָהּ by § 439. 2.—לְשָׁנֵי *which thither*, i. e. whither. (§ 670. 2.).

22. הִירָאֵה fut. Kal of הִירָאָה and לֹא with pron. suff. הֵה (see יִירָשׁוּם 2: 12.).—נָלַח part. Niph.

23. אֶחָדָן fut. Hithp. with () in the ultimate instead of () (see § 250); this is lengthened by the accompanying disjunctive accent into () (§ 107. 1.).

24. יִהְיֶה As this is immediately preceded by the word אֲנִי, it takes the points of אֲלֵדִים, as which it is to be read (§ 71).—הָחֵלֶת see להראות את—ל with prep. ל. Hiph. constr. 2:31.—הָחֵלֶת עֲבֹדָךְ to make thy servant see, i. e. to show to thy servant.—גָּדֹל plur. constr. of the masc. noun מַעֲשֵׂה with pron. suff. ך (par. p. 242).—כְּגִבּוֹרֶיךָ for כְּגִבּוֹרֶיךָ plur. of גִּבּוֹרֶה with prep. כְּ and the pron. suff. ך (p. 598); here on account of the hurrying over of the voice to reach the accented addition יֶדֶךָ, the second radical, although preceded by Sh'wa quiescent, does not receive Daghesh lene (see § 41).

25. אֶעֱבְרָה see 2:27.—נָא the initial liquid takes Daghesh forte by § 35.—הָאָרֶץ הַטּוֹבָה הַזֶּה this good land (§ 633).

26. רַב לְךָ.—אֲלֵי for אֲלֵי (§ 107. 1.).—לְמַעַנְכֶם on account of you.—וְיָסַף fut. apoc. Hiph. of the פִּי verb יָסַף, with () under the second radical instead of ().

27. עָלָה imp. Kal ע' gutt. and לָהּ.—שָׂא imp. Kal פֶּל and לָהּ (p. 190).—יָמָה towards the sea, i. e. westwards (§ 643).—וָיָאֵה imp. Kal לָהּ, with ו conj. which has u by § 634. 1.

28. צֹר see the word 2:4.—חֲזַקְתָּהּ imp. Pi' hel with pron. suff. הָּ (p. 197).

29. יָשַׁב fut. Kal of יָשַׁב with ו conv.

CHARACTERISTICS OF HEBREW POETRY.

To ascertain and exhibit those peculiar characteristics which distinguish Hebrew poetry from prose, has formed an interesting subject of inquiry among the learned of various ages and nations, whose investigations have been crowned with very different degrees of success. Thus Josephus hesitates not to affirm, that in Hebrew poetry are to be found both hexameter and tetrameter verses.* Philo also in several passages of his writings maintains that Moses was acquainted with metre. These opinions, although delivered to the world almost without any attempt to prove their correctness, obtained from their antiquity sufficient authority to induce later adventurers in this path of research, among whom were Gomar,† Hare,‡ Greve,§ and others of nearly equal celebrity, to seek for the characteristic attributes of the poetry of the ancient Hebrews in external decorations of metre and rhythm analogous to those in which are clothed the productions of the Grecian and Roman muse; for these they were led to regard as requisites of such paramount importance, that no composition from which they were excluded could properly be considered as entitled to the name of poetry. As however all their laborious attempts to discover or invent a code of metrical laws adapted to the writings of the Hebrew poets and prophets utterly failed of success, they came to the conclusion, that the true pronunciation of the language must have been lost, and with it all possibility of ever arriving at a knowledge of the ancient prosodial system.

That the preconceived notions with which they set out on their examination were false, and that, from erroneously regarding mere accessories as essentials, they continued their search with the expectation of finding in the Hebrew that which never had an existence there, has been most

* Antiquities, b. 2. c. 16. §4., b. 7. c. 12. §3.

† Davidis Lyra.

‡ Prolegomena in Psalmos.

§ Tractatus de Metris Hebræorum.

satisfactorily proved by the subsequent labours of Lowth* and of his followers De Wette,† Herder,‡ and others. The conclusion at which these scholars arrived, and which the author's own examination of the subject leads him to regard as in the main correct, is that the most important features which distinguish Hebrew poetry from prose consist in the nature of its subjects, its mode of treating them, and the more ornate character of its style, which again give rise to peculiarities in the structure of sentences and in the choice of words.

The ground of the difference observable between the poetry of other nations and that of the Hebrews, lies in the fact that the prosodies of the former prescribe certain strict and undeviating limits, within which the poet is compelled to move in the expression of his feelings; such as the length of the verses, the arrangement of the syllables composing them according to quantity, the place of the cesura, &c., to which moderns have added the regular recurrence of like endings, or rhymes. The sacred Hebrew muse, on the contrary, maintaining her primitive simplicity, lays down no arbitrary laws of versification with which to fetter the genius of the poet; she requires of her votary neither more nor less than that he should find himself in that state of excited feeling which is necessary to the production of all genuine poetry, and likewise possess the power of delineating his emotions with truth and vigour. In order therefore to describe with accuracy the true characteristics of the poetry of the Hebrews, and to clearly define those external attributes by which it is accompanied, we must first examine into the causes which concur to produce all poetry, and at the same time render it so widely different from prose.

Prose is the result of the regular and quiet operation of the intellectual faculties when free from the influence of strong emotion. As it thus forms the vehicle for the communication of steadily progressive trains of thought, carried on either at the time of composition or at some period previous to the incorporation of the ideas into words, the tranquillity of the mind is necessarily reflected in the nature of the language itself. But it is not so with poetry, which is the outpouring of a mind raised by excitement above the ordinary tone of feeling. Every faculty of the soul is then brought into unwonted exercise: and hence the language of poetry becomes animated, figurative, and often abrupt; forming a lively exhibition of the

* Lectures on Hebrew Poetry, Lect. XIX.

† *Einleitung in die Psalmen*; trans. by Prof. Torrey in the *Biblical Repository*, Vol. III. No. 11. Art. I.

‡ *Geist der hebräischen Poesie*; trans. by J. Marsh.

activity of the internal emotions, which, being like the ocean-waves in a constant state of alternate elevation and depression, give rise at each fresh impulse to a new expression of feeling.

The chief distinction then between prose and poetry is this : that while the structure of the former exhibits a regular current of thoughts, poured forth in uninterrupted succession ; the latter consists for the most part of short sentences, the products of sudden and momentary impressions and impulses. These sentences bear a mutual relation to each other, both in form and in signification : for rarely does it happen that the strength of an emotion is expended at a single impulse ; the tide of feeling does not at once totally subside in such manner as to leave the mind accessible to new impressions, but rushes back with greater or less force, its second expression forming as it were the echo of the first.

Hence the language of the poetry of nature, in addition to the general conciseness of its style, is further distinguished by a repetition of each idea as it successively arises ; and this proceeds from the difficulty experienced by the excited mind in passing directly onwards from one subject to another in regular succession. These secondary ideas, however, differ materially in the relations which they bear to their primitives : frequently they are little more than the echo of the sentiment which has been expressed ; sometimes they even excel it in force and brilliancy, while at others they are but faint imitations or mere outlines to be filled out from the first ; and again a sudden revulsion of feeling may cause them to assume a directly opposite form, although preserving the same general tendency. All these of course produce corresponding varieties in the language of poetry, which, while maintaining a certain uniform brevity in the length of its sentences, adapts itself completely to the nice delineation of every shade of emotion that passes through the mind.

These primitive and fundamental characteristics of poetry in general, viz. a constant brevity of expression, and a reinforcing of the sentiments it conveys by repetition, comparison, or contrast, ever remained the principal and almost the sole distinguishing features of the poetry of the ancient Hebrews. Accordingly the attention of modern investigators of the subject has been chiefly directed to ascertaining and classifying the different modes in which this mutual correspondence of sentences and clauses of sentences, termed *parallelism*, is exhibited in every species of poetical composition, of which in Hebrew the principal are the following : 1. Lyric Poetry, consisting chiefly of the effusions of pious feelings ; of this the Psalms contain the greater portion. 2. Didactic Poetry, which is mostly comprised in the book of Proverbs. 3. Prophetic Poetry, which appears in abundance in the Prophets and occasionally in other writings.

Parallelism is ordinarily divided into :

I. *Synonymous*, in which the second line* is entirely or almost a repetition of the first.

II. *Antithetic*, in which the second line is the converse of the first.

III. *Synthetic*, in which the idea contained in the first line is further developed in the second.

Although these designations are by far too few in number as well as too general in their import to convey an adequate idea of the almost infinite variety of construction to be met with in Hebrew poetry ; yet, since this is not the place to enter into a minute discussion of the subject, the author has decided on preserving them, as sufficiently exact for his present purpose, which is merely to give the student a clear and succinct account of the principal forms in which the parallelism appears, accompanying his remarks by illustrative examples drawn for the most part from the portions selected for grammatical analysis. As these remarks are of universal application, they will be arranged without reference to the division of Hebrew poetry into lyric, didactic, and prophetic.

I. *Synonymous Parallelism*, or that in which an idea is repeated ; of this the following are the principal varieties.

1. *a*. The repetition is made in nearly the same words ; as in Is. 15 : 1., where the subject alone is changed :

Because in the night the capital of Moab is desolated and destroyed ;
Because in the night the city of Moab is desolated and destroyed.

In Prov. 6 : 2. the verb alone is changed :

Thou art snared by the words of thy mouth ;
Thou art caught by the words of thy mouth.

Sometimes an idea is only partially expressed in the first clause ; in the second this is repeated, and the sentence brought to a close, as in Ps. 94 : 1.:

God of vengeance, Jehovah ;
God of vengeance, shine forth !

In Ps. 93 : 3. the entire sentence is afterwards repeated :

The floods have lifted up, O Lord ;
The floods have lifted up their voice.
The floods lift up their waves.

* In those editions of the Hebrew Bible in which the poetry is not broken up into lines, an acquaintance with the principal disjunctive accents both prosaic and poetical will in general be sufficient to enable the student to determine with accuracy the ends of the clauses and of their subdivisions. In addition it is only necessary to add, that a simple parallelism is divided into two clauses by 'Aathnahh (^) or Mar'cha with Mahpach (^), and in a compound one the subdivisions are made by Zakeph Katon (^) and R'bhi'ch (^).

Sometimes the verb contained in the first clause is to be supplied in the second, as in Ps. 22 : 21. :

Deliver from the sword my soul,
From the power of the dog my only one.

And sometimes the subject is to be supplied, as in Ps. 25 : 4. :

Thy ways, O Lord, make known to me ;
Thy paths teach me.

b. The idea is repeated in other words ; and here in general a climax is to be observed. This climax may exist in the verbs only, as in Ps. 22 : 28. :

All the ends of the earth shall remember and return to the Lord ;
All the families of the nations shall bow down before thee.

Or it may exist both in the verbs and nouns of the two clauses, as in Ps. 22 : 23. :

I will declare thy name to my brethren ;
In the midst of the congregation will I praise thee.

Frequently for the sake of emphasis the verb of the first clause is placed at its commencement, and the corresponding one of the second at its termination, as in Ps. 22 : 13., Is. 35 : 3. :

There surround me mighty bulls,
Strong ones of Bashan encompass me.

Strengthen the weak hands,
And the tottering knees make firm.

c. In the second clause the idea is frequently carried out further than in the first, as in Ps. 22 : 5. :

In thee our fathers trusted ;
They trusted, and thou savedst them.

d. Sometimes the first clause is expressed positively, and the second negatively, as in Prov. 6 : 20. :

Keep, my son, the commandment of thy father ;
And forsake not the law of thy mother.

Or the first is negative, and the second positive, as in Ps. 40 : 12. :

Thou, O Lord, withhold not thy mercy from me ;
Let thy kindness and thy truth continually preserve me.

2. Sometimes the same idea is expressed in three successive clauses, as in Ps. 40 : 15, 16. :

Let those be ashamed and confounded together who seek my life to destroy it ;
Let those be driven back and made ashamed who wish me ill ;
Let those be desolate by reason of their shame who say to me, Aha, aha !

3. *a.* Sometimes we meet with double parallelisms, or cases in which each clause of a verse corresponds to each clause of the verse preceding, as in Ps. 33 : 13, 14. :

From heaven the Lord looks down,
He sees all the sons of men ;
From his dwelling-place he looks
Upon all the inhabitants of the earth.

b. In some instances of double parallelism the first clause of each sentence forms the protasis, and the second the apodosis, as in Is. 1 : 15. :

When ye stretch forth your hands,
I will hide my eyes from you ;
And though ye multiply prayer,
I will not hearken.

c. Sometimes the second parallelism contains the cause of the one preceding, as in Is. 61 : 10. :

I rejoice exceedingly in Jehovah,
My soul is joyful in my God ;
For he has clothed me with the garments of salvation,
With the robe of righteousness he has covered me.

Or the first contains a comparison, and the second the thing compared, as in Is. 61 : 11. :

For as the earth brings forth its shoots,
And the garden causes its seed to spring up ;
So does the Lord Jehovah cause righteousness to spring up,
And praise before all the nations.

d. The second clause of each sentence occasionally forms a contrast with the first, as in Is. 9 : 1. :

The people who walk in darkness
Shall see a great light ;
Those who dwell in the land of the shadow of death,
Light shall shine upon them.

II. *Antithetic Parallelism*, in which the idea contained in the second clause is the converse of that in the first, as in Ps. 20 : 9., Prov. 10 : 1. :

They shall kneel and fall ;
But we shall arise and stand.

A wise son makes a glad father ;
But a foolish son is the grief of his mother.

We find also two verses in antithesis, in each of which the second clause is the consequence of the first, as in Is. 1 : 19, 20. :

If ye consent and obey,
 The good things of the earth shall ye enjoy ;
 But if ye refuse and rebel,
 By the sword shall ye be consumed.

In a single verse we meet with a double synonym and a double antithesis, as in Is. 1 : 3. :

The ox knows his owner,
 And the ass the crib of his master ;
 Israel does not know,
 My people do not consider.

III. *Synthetic Parallelism*, in which an idea is neither repeated nor followed by its opposite, but is kept in view by the writer, while he proceeds to develop and enforce his meaning by accessory ideas and modifications, as in Is. 1 : 4. :

O sinful nation ! a people laden with iniquity ;
 A race of evil doers, children that are corrupters !
 They have forsaken Jehovah ;
 They have despised the Holy One of Israel :
 They have turned back.

In Is. 1 : 5—9. the description of Israel's misery is continued through several verses each heightening the effect of the preceding :

Wherefore will ye yet be beaten ? why continue to rebel ?
 The whole head is sick, and the whole heart faint.
 From the sole of the foot even to the head, there is no soundness in it ;
 But wounds, and bruises, and green sores :
 They have neither been pressed out, nor bound up, nor softened with oil.
 Your country is desolate, your cities burned with fire ;
 Your land is enjoyed by strangers in your presence, &c.

Sometimes the whole idea is stated in general terms, and afterwards dwelt upon in detail, as in the powerful passage Job 3 : 3—9., of which the opening proposition is,

Cursed be the day in which I was born,
 And the night in which one said, A male child is conceived.

This idea is dwelt upon and amplified in the subsequent verses with great force and beauty of expression. But it is unnecessary to multiply instances of this form of composition, as the Hebrew writers, and especially the prophets, furnish examples in abundance. It is sufficient to have pointed it out to the student's attention.

We not unfrequently meet with rhymes in Hebrew poetry : thus the two subdivisions of the first clause of a verse rhyme together in Is. 10 : 6.,

53 : 6., and those of the last in Is. 1 : 9., 44 : 3., 49 : 10., Ps. 45 : 8.; the two principal clauses of the verse rhyme in Prov. 6 : 1, 2., Job 6 : 9., Is. 1 : 29., and in such case the number of words in each is sometimes the same, as in Ps. 72 : 10.; and even three rhymes are to be found in a single verse, as in Is. 1 : 25. All such resemblances, however, appear to have occurred without design, with perhaps the exception of the answer of Sampson in Judg. 14 : 18.; and we are warranted in coming to the conclusion, that although the close correspondence in meaning of verses and clauses of verses, together with a certain feeling of euphony, have given rise to a similarity in their structure and occasionally in their sound, the Hebrew poet never submitted to dictation with regard either to the number of words or syllables in his verses, or to their endings.

The poetry of ancient Greece and Rome, as well as that of the modern nations of both Europe and Asia, doubtless bore originally a character analogous to that of the Hebrews; but, not content with the internal harmony and fitness of the sense, they sought to establish as an essential attribute of poetry, the external harmony of sound; and in so doing went so far as to require not only a certain number of syllables in each line, but also a regular and often complicated alternation in the quantity of these syllables, to which was afterwards added the additional ornament of rhyme. Thus we see that metre and rhyme, although their systematic use is of a comparatively modern date, are to be regarded not as a novel invention without analogy in the practice of the nations of remote antiquity, but only as a more highly developed form of that which is to be found in the Hebrew Scriptures themselves, the oldest intelligible writings in existence. The fine ear of the Greeks appears to have led them first of all to investigate the principles of versification, and to reduce them to certain fixed rules; from this nation the art was borrowed by others, and variously modified to suit the genius of their respective languages. But the Hebrew, as long as it remained a living tongue, preserved in its poetical compositions that originality and simplicity of character which so eminently distinguish its etymological and syntactical structure.

SELECT PORTIONS OF POETRY.

No. XXIX. Ps. 1: 1—6.

1. אֲשֶׁר constr. Dec. III. *a*. plur. of the Segholate אֲשֶׁר. For the Methegh which in some editions accompanies Sh'wa, see § 63. 2. *note*.—אֲשֶׁר הָאִישׁ an exclamation, lit. *the blessings of the man!* i. e. blessed is the man.—לֹא הֵלֵךְ *who does not walk*. In stating the general proposition contained in this verse, the verbs are all placed in the preterite tense.—עָצָה constr. of the fem. noun עֶצָה Dec. IV. *d*. with prep. בַּ which takes () by § 670. 2.—רַשְׁעִים *m. plur. of the adj. רָשָׁע* Dec. III. *a*., Class II.—וּבְדֶרֶךְ the noun דֶּרֶךְ with prep. בַּ and וְ conj. which has *u* by § 684. 3. *a*.—מִשָּׁב constr. of מוֹשָׁב Dec. II. *b*., a noun formed from the פִּי root יָשַׁב by prefixing מִ (§ 518. 1.).—לֵצִים *m. plur. of לָץ* act. part. Kal of the עָו verb לִוֵּץ for לִוֵּץ, those verbs which have *e* or *o* in the preterite retaining it in the participle (see § 384).

2. בִּי *but*, compound conjunction (§ 685).—חֲוִירָה constr. of the fem. noun חֲוִירָה formed from the פִּי root יָרָה by prefixing חֲ (§ 518. 2.).—חֲוִירָתִי the Segholate noun חֲוִירָה with pron. suff. י (§ 591).—חֲוִירָה constr. of חֲוִירָה with pron. suff. י (par. p. 242).—יִהְיֶה fut. Kal of the פִּי gutt. and לָהּ verb הָגִיד; the initial guttural of the root, as is sometimes the case, takes simple instead of compound Sh'wa (§ 270).—יוֹמָם וּלְיָלָה *by day and night*, see the words Deut. 1: 33; the conjunction ו takes the vowel () by § 684. 3. *b*.

3. וְהִיא *and he is*, the general proposition continued.—שָׁחַל pass. part. Kal. פִּלְגִי plur. constr. of פִּלַּג (see אֲשֶׁר v. 1.); for the omission of Daghesh lene in ג, which is preceded by Sh'wa quiescent, see § 41.—פָּרִי the noun פָּרִי with pron. suff. י (see מִפְּרִי Gen. 3: 6.).—יִהְיֶה fut. Kal of נָתַן (§ 328).—עָתָה the monosyllabic noun עָתָה with pron. suff. י (§ 590. 2.).—עָלָה the masc. noun עָלָה (§ 572. *note*) with pron. suff. יֵהוּ, the final ה of the noun being rejected before the suffix, as is the case with verbs (see § 489).—יָבוֹל fut. Kal of the בָּל verb בָּל with *o* for the vowel of the second radical (§ 328).—יַעֲשֶׂה fut. Kal of the פִּי gutt. and לָהּ verb עָשָׂה.—יַצְלִיחַ fut. Hiph. לֵ gutt.

4. *בָּרַךְ* for *בָּרַחַם* (§ 670. 1.).—*בָּרַחַם* fut. Kal of the *בָּרַךְ* verb with suff. 3 pers. m. sing. and *ח* epenthetic, for *בָּרַחַח* (§ 484. 1.). The verb agrees with the noun *רַחֵם*, which is feminine by § 495. 2.

5. *וְכֵן* therefore, compound causal conjunction (§ 686).—*וְכֵן* for *וְכֵן* (§ 100. 1. note), fut. Kal *וְכֵן* constr. of *כֵּן* with prep. *בְּ* (see *בְּכֵן* v. 1.).

6. *כִּי יוֹדַע יְהוָה* act. part. Kal of the *יָדַע* gutt. verb *יָדַע* for *Jehovah* (is) *knowing*, i. e. *Jehovah knows*, or *cares for*.—*יָדַעִים* m. plur. of the adj. *יָדַעַת* formed after the inf. Pi' hel (§ 507).—*יָדַעִים* fut. Kal *יָדַעִים* (§ 272).

No. XXX. Ps. 2 : 1—12.

1. *לְמַדָּה* for *what, wherefore?* comp. of prep. *לְ* and the interrog. pron. *מַדָּה* (§ 671).—*גִּוִּים* plur. of *גֹּיִם* (§ 550).—*וְלֹאֲמִים* plur. abs. of *לֹאֵם*; on the reception of the asyllabic termination *ִים*, the *מ* of the singular takes Dag'hesh, and consequently the preceding *א* is shortened into *û* (see *עִירְמִים* Gen. 3 : 7.): *וְ* conj. has *u* by § 684. 1.—*יְהוָה* fut. Kal of *יָדַעַת*, see *יָדַעַת* 1 : 2.

2. *מַלְכֵי* plur. constr. of *מֶלֶךְ*, see *מַלְכֵי* 1 : 3.—*רוֹזְנִים* m. plur. act. part. Kal.—*נִסְדוּ* pret. Niph. of the *נִסַּד* verb *נִסַּד* for *יָחַד* by § 107. 1.—*מְשִׁיחוֹ* constr. of *מָשַׁח* Dec. II. *d.* a noun formed after the Aramaic pass. part. (§ 504. 2.) with pron. suff. *ו*.

3. *נִבְחָקָה* fut. Pi' hel with *ה* parag. (§ 205), (saying) *let us burst*; here *לְאִמָּר* is to be supplied.—*מוֹסֵרִים* plur. of *מוֹסֵר* for *מֹאסֵר* (§ 89. 4.) formed from the *סָא* root *אָסַר* by prefixing *מ* denoting the instrument (see § 509), with the poetical suffix *יִמּוֹ* i. q. *יָדַעַת* (pp. 83, 241).—*נִשְׁלִיכָהּ* fut. Hiph. with *ה* parag.—*מִמֶּנּוּ* prep. *מִן* with suff. 1 pers. plur. (p. 269).—*עֲבָדֵיהֶם* constr. of *עָבַד* plur. of *עָבַד* a noun formed after the inf. constr. (§ 502) with poet. suff. *יִמּוֹ*.

4. *יֹשֵׁבִים* one sitting, *sitter*, act. part. Kal of *יָשַׁב*.—*יֹשֵׁבִים* for *יֹשֵׁבִים* (§ 107. 1.) fut. Kal *יֹשֵׁבִים* poet. for *לֵהֵם* (p. 269).

5. *אֵלֵיהֶם* poet. for *אֵלֵיהֶם* (p. 272).—*בְּחִירָתוֹ* constr. of *בָּחַר* Dec. II. *d.* formed from the *לָהּ* root *בָּחַר* by affixing the term. *וֶן* (§ 539) with pron. suff. *ו* and prep. *בְּ* which has () by § 670. 2.—*יִבְהִלֵּמוּ* he shall confound them, fut. Pi' hel of the *בָּהַל* gutt. verb *בָּהַל* (§ 292) with pron. suff. *מִו*.

6. *וְאֲנִי* the conjunction *וְ* takes () by § 684. 3. *b.*—*מְלִיכִי* the Segholate *מֶלֶךְ* with pron. suff. *יִי* (§ 591).—*וְאֲנִי נִסְכַּחְתִּי מְלִיכִי עַל-צִיּוֹן* but I myself have anointed (i. e. installed) my king upon Zion.—*קִדְשִׁי* the

Segholate קָדֵשׁ with pron. suff. הִי (§ 591).—*my holy mount* (§ 607. 2.).

7. אֶסְפָּרָה fut. Pi'hel with הֵּה parag. (§ 205).—אֶל prep. אֲלֵי with suff. 1 pers. sing. (p. 272).—בָּנִי the noun בֵּן with pron. suff. הִי (see שָׁמוֹ Gen. 2:19.).—אָתָּה for אַתָּה, which see Gen. 3:11.—יִלְדָתִיךָ pret. Kal of יָלַד with pron. suff. הִי, for יִלְדָתִיךָ (see § 221. 1.).

8. שָׁאֵל imp. Kal שֶׁ gutt.—אָתָּה fut. Kal שָׁן with הֵּה parag.—נִחְלָתְךָ constr. of נִחְלָה with suff. 2 pers. m. sing. in pause (§ 593).—וְאֶחָדָךְ constr. of אֶחָדָה a noun formed after the fem. pass. part. (§ 504) with pron. suff. הִי (p. 242) and ו conj. which takes () by § 684. 3. b.—אֶפְסִי plur. constr. of the Segholate אָפַס —אֶרְץ for אֶרֶץ (§ 107. 1.).

9. הִרְעֵם fut. Kal of the רָעַע verb with pron. suff. הֵם (tab. p. 195), on the reception of which the vowel () of the preformative is rejected by § 104. 1. According to the rendering of the Seventy, ποισύνεις αἶψους, the root of the verb is רָעַה, and the word should be pointed הִרְעֵם. הִרְעֵם a quadriliteral noun formed by affixing the liquid ל to the triliteral root בָּרַז (§ 545).—כָּלִי the noun כָּלִי formed from the לָהּ root כָּלָה (§ 533), with prep. בִּי, which takes the vowel () by § 670. 2.—יֹצֵר act. part. Kal of יָצַר —הִנְפִּצֵם fut. Pi'hel with pron. suff. הֵם, on the reception of which the () of the second radical is rejected (§ 476).

10. עָהָה now, see the word Gen. 3:22.—הִקְסֵרוּ imp. Niph. of the שָׁכַח verb פִּסַּר plur. constr. of the participial noun שָׁכַח.

11. גִּילֹהּ imp. Kal; גִּ is without Daghash lene by § 41.—הִקְסֵרוּ imp. Kal עֵל the prep. בִּי takes the vowel () by § 670. 2.

12. נִשְׁקִי imp. Pi'hel. יָאֵתָּה fut. Kal פֶּ gutt.—הִאֲבִדֹּה fut. Kal אָבַד (§ 272).—מִדְרֶךְ for דֶּרֶךְ, and ye be lost (from) the way, וְהִאֲבִדֹּה דֶרֶךְ; in poetry the particles are frequently omitted. Compare 1:6, where the same idea is somewhat differently expressed.—כְּמִעַט as a little, i. e. in a little time, soon.—אֲשֵׁרִי see the word 1:1.—חֹסְרֵי plur. constr. act. part. Kal of the לָהּ verb חָסַד בִּי.—הִקְסֵרוּ those who trust in him. It is sometimes the case that a noun or pronoun with a preposition is preceded by a noun in the state of construction.

No. XXXI. Ps. 16:1—11.

1. שְׁמִרְנִי (*shóm-ré-nt*) imp. Kal with suff. 1 pers. sing. (p. 197).—חָסֵתִי pret. Kal of חָסַת.

2. אָמַרְתָּ *thou (my soul) hast said*; here the word נִפְשִׁי *my soul*, employed by the Hebrew poets in apostrophizing themselves, is to be supplied. Some, however, read אָמַרְתָּ for אָמַרְתִּי *I have said*.—אָנֹכִי אָתָּה—

thou (art) Lord. Some, as the authors of the common English version, read *אדני my Lord.*—טובחִי constr. of טובה with pron. suff. י (p. 242).—אֵין עִלַּיִךְ *my happiness (is) naught besides thee*, i. e. I have no happiness but in thee.

3. לקדוּשִׁים *as to the saints*, m. plur. of the adj. קדוּשׁ with prep. לִ which takes () by § 670. 2; for the omission of Daghesh lene in ד after Sh'wa quiescent, see וּבְלִבָּנִים Ex. 1: 14.—אֲשֶׁר בָּאָרֶץ הָאֵרֶץ *which in the earth they (are)*, i. e. who are in the earth.—אֲדִירִי plur. constr. of the adj. אֲדִיר; supply דָּאֲרִיץ from the preceding clause, thus אֲדִירִי הָאֲרִיץ *the excellent of the earth.*—הַפְּצִי see הַפְּצִי 1: 2.—בָּם prep. בִּ with suff. 3 pers. m. plur. (p. 269).—The entire verse may be thus rendered: "As to the saints that are in the earth, and (as to) the excellent ones of (the earth), in them is all my delight;" i. e. I delight only in the holy and excellent men that dwell in the earth.

4. יִרְבּוּ fut. Kal of the לָהּ verb רָבָה plur. constr. Dec. II. b. of the fem. noun עֲצַבָּת with pron. suff. הֶם (see סְבִלָּתָם Ex. 1: 11.).—מִדְּרֹו for מִדְּרֹו on account of the accompanying disjunctive accent Mar'cha with Mahpach (§§ 52., 107. 2.).—אֲחֵר אַחֵר *who hasten after another (God)*, compare Ex. 20: 3.—אֲסִיקָּה fut. Hiph. of the פָּנָה verb פָּנָה. נִסְכָּךְ plur. constr. of נִסְכָּךְ with pron. suff. הֶם (§ 590. 1.).—אֲשָׁא fut. Kal of the פָּנָה and לָהּ verb נָשָׂא (p. 190).—שְׂמֹותָם comp. of שְׂמֹות plur. constr. of שָׁם (see the word Ex. 1: 1.) and pron. suff. הֶם (see סְבִלָּתָם Ex. 1: 11.).—שְׂפָתַי for שְׂפָתַי (§ 107. 1.) constr. of שְׂפָתַי dual of שְׂפָה with suff. 1 pers. sing. (§ 590. 2.).

5. מִנָּה (*m'nāth*) fem. noun ending in נָה (see § 494. I. 2.).—חֶלְקִי the Segholate חֶלֶק with pron. suff. י (see § 591.).—מִנָּה חֶלְקִי (*my part, my portion*; two nouns of like meaning in apposition, employed for the sake of emphasis; the pronoun which applies to both is affixed only to the latter. Some, however, consider מִנָּה as in the construct, when the phrase must be rendered, *the portion of my allotment*, i. e. my allotted portion (see מַלְחַמָּתוֹ Deut. 1: 41.).—חֹמֶיךָ act. part. Kal for חֹמֶךָ (§ 238).—אֲתָה תוֹמֵךְ גּוֹרְלִי *thou (art) the supporter of my lot.*

6. חֶבְלִים plur. of the Segholate חֶבֶל Dec. I. d., Class III.—בְּנֵי־מִימִם m. plur. of the adj. נָעִים Dec. II. d., Class II., with def. art. and prep. בִּ (§ 670. 1.).—נָחֳלָה fem. noun, i. q. נָחֳלָה (see מִנָּה v. 5.).—אֶת־נָחֳלָתִי *truly the inheritance is pleasant to me.*

7. אֲבָרָהּ fut. Pi'hel פִּיְהֵל gutt. יִפְּצֵר pret. Kal with suff. 1 pers. sing. (p. 197).—לִילּוֹת plur. of לִיל, the same contraction taking place in the plural as in the singular construct (see § 569. d. note).—יִפְּרֹוּנִי pret. Pi'hel with suff. 1 pers. sing.—כְּלִיֹּתִי constr. of the fem. plur. noun כְּלִי Dec. III. a. with suff. 1 pers. sing.

8. שִׁירִי pret. Pi'hel of שָׁירָה (§ 449).—לִפְנֵי to the front of me, before me, see בִּנְגַדוֹ Gen. 2:18.—רָמִיד continually, a noun employed adverbially (see § 663. 1.).—מִיְמִינִי at my right hand, constr. of יָמִין Dec. II. d. with pron. suff. י and prep. מ in the () of which the initial י of the noun rests (§ 97. 2. a.).—אָמוֹת fut. Niph. of the עָו verb מוֹט.

9. לְבִי the noun לֵב with asyllabic pron. suff. י (see לְבוֹ Gen. 6:5.).—יִגְלֹ fut. Kal of גִּיל with ו conv. (§ 401).—כְּבוֹדִי my glory, i. e. my soul, constr. of כְּבוֹד Dec. II. d. with pron. suff. י.—לְבָטָח the Segholate בָּטַח (§ 501. 3.) with prep. ל which takes the vowel () by § 671.

10. לְשָׂאוֹל the prep. ל takes () by § 670. 2.—חֲסִידֶךָ constr. of חָסִיד verb Dec. II. d. with pron. suff. ך.—לְרֹאֹת inf. constr. Kal of the לָה verb רָאָה with prep. ל.—שָׁחַת the Segholate שָׁחַת (§ 501. 3.) with the first () lengthened into () by the pause-accent (§ 107. 1.).

11. תוֹרִידֵיךָ fut. Hiph. of the פִּי verb יָדַע with suff. 1 pers. sing.—שִׂמְחוֹת plur. of שִׂמְחָה Dec. IV. b., Class III.—אֶת פְּנֵיךָ with thy face, i. e. in thy presence.—נְעִימוֹת fem. plur. of נָעִים, see נְעִימִים v. 6.—בִּימִינֶךָ constr. of יָמִין with pron. suff. ך and prep. ב whose () is changed into () (§ 670. 2.), in which the following י then rests (see מִיְמִינִי v. 8.).

No. XXXII. Ps. 22:1—32.

1. לִמְנַצָּח part. Pi'hel of the לֵ gutt. verb נָצַח with prep. ל and def. art. (§ 670. 1.); Daghesth is not inserted in מ, on account of the accompanying Sh'wa (§ 33. 1.).—אֵילָה constr. of אֵילָה (§ 573. c. note).—אֵילָהּ the hind of the dawn, probably the first words of some previous composition to the melody of which the present psalm was to be sung.—מִזְמוֹר a derivative noun formed from the root זָמַר by prefixing מ (§ 509. 3.).

2. לָמָּה wherefore, see לָמָּה 2:1.; as מ is here without Daghesth, the accent, which is not needed to complete the first syllable, is placed on the second by § 55. 4.—עֲזַבְתָּנִי pret. Kal פִ gutt. with suff. 1 pers. sing. (p. 197).—מִשְׁעָתִי constr. of the fem. noun יִשְׁעָהּ with pron. suff. י (p. 242) and prep. מ (see מִיְמִינִי 16:8.).—דְּבָרִים constr. of דְּבָרִים Dec. III. a. plur. of דָּבַר.—שְׁאֵגָה constr. of שְׁאֵגָה Dec. IV. e. with pron. suff. י (p. 242).—רָחוֹק מִשְׁעָתִי דְּבָרִי שְׁאֵגָה (why are) the words of my groaning far from my help? i. e. why are my complaints far from obtaining me aid? The particle לָמָּה refers to the second clause of the verse as well as to the first.

3. אֱלֹהֵי *my God*, constr. of the plur. majest. אֱלֹהִים with suff. 1 pers. sing. (par. p. 242).—וּלְיָלָהּ וּלְאִדְוִמֶיהָ לִי—*and by night (I pray), and have no silence*, i. e. even at night I am not silent, do not cease praying. The word דְּרִמָּה, however, may be considered as here employed by metonymy to indicate *listening*, of which *silence* is the effect; and this is favoured by the parallelism, as the entire verse would then read, “My God, I cry (to thee) by day, and thou answerest not; by night also, and am not hearkened to.”

4. יוֹשֵׁב *sitting enthroned, reigning*, act. part. Kal.—מְהִלֹת plur. of the fem. noun מְהִלָּה formed from the עֵל root הִלֵּל by prefixing ה (§ 530).—יֹשֵׁב מְהִלֹת יִשְׂרָאֵל *reigning over the praises of Israel*, i. e. he to whom the praises of Israel ascend.

5. אֲבִיחֵי plur. of the anom. noun אָב with suff. 1 pers. plur. (p. 245).—חֲפִצְטָמוּ fut. Pi'el with poet. suff. מִן, which causes the rejection of the vowel of the second radical (§ 476).

6. נִמְלָכוּ pret. Niph. for נִמְלְכוּ (§ 107. 2.).—בּוֹשׁ pret. Kal of בּוֹשׂ (§ 384).

7. הוֹלֵכָה a fem. participial noun (§ 503. 2.) with the char. term. ה instead of ח because the last radical is a guttural (see § 501. 3.).—בְּזוֹיֵה constr. of בְּזוֹיֵה Dec. II. d. pass. part. Kal of the לָהּ verb בָּזָה.

8. רָאִי plur. constr. of רָאָה act. part. Kal of רָאָה with suff. 1 pers. sing.—בִּשְׁפִּירֵי *they gape with the lip*.—יָנִיעַ fut. Hiph. of the עָרַץ verb נָוַע.

9. גָּל this is generally regarded as the inf. Kal of גָּלַל employed instead of a finite verb, thus *rolling*, for יָגֵל *he who rolls*, or else with an ellipsis of the future for יָגֵל גָּל (see אָכַל הָאֵמֶל Gen. 2: 16.); it may however be considered as a future with the personal preformative omitted, for יָגֵל, like יָרַמֵּי for יָרַמֵּי (see § 404): thus גָּל אֶל־יְהוָה יִפְלְטֵהוּ *whoso rolls (his care) upon the Lord, he will deliver him*.—יָנִיעַ fut. Hiph. of the עָרַץ verb נָוַע with suff. 3 pers. m. sing.—בּוֹ to avoid the concurrence of two accents, that of the first word is shifted back to the penult (§ 60).

10. גָּחַ comp. of גָּחַ act. part. Kal of the עָרַץ verb גָּחַ (see יָצִים 1: 1.) and pron. suff. יָ. —כִּי אָתָּה גָּחַ *for thou (wert) drawing me forth*, i. e. for thou drewest me forth.—מִבְּטִיחַ for מִבְּטֵחַ (§ 107. 1.).—שָׁדִי part. Hiph. with suff. 1 pers. sing.—שָׁדִי constr. of שָׁדִים dual of שָׁדַי.—אִמִּי the anom. noun אִם with pron. suff. יָ. (p. 245).

11. מִרְחֹם for מִרְחָם (§ 107. 1.), the prep. מ takes () by § 672.—אֲלִי the accent is shifted to the penult by § 60.

13. מְבַבֵּי pret. Kal with suff. 1 pers. sing.—פָּרִים *bulls*, employed figuratively for *enemies*, plur. of פָּר, like פָּרִים plur. of פָּר (§ 575. 2. note).

— *strong* (bulls) of *Bashan*, a country famous for its breed of cattle.— *בְּחֶרְנִי* pret. Pi'el with pron. suff. נִי.

14. *פָּצָה* pret. Kal of the *לָהּ* verb *פָּצָה* constr. of *פָּהּ* with pron. suff. הָם (p. 246).— *אֲרִיָּהּ* for *כְּאֲרִיָּהּ* like a lion, see *וְחִתְּבוּ דֶרֶךְ* 2 : 12.

15. *עֲצָמוֹתַי* constr. of *עֲצָמוֹת* Dec. III. *a*. plur. of *עָצָם* with suff. 1 pers. sing.— *לִבִּי* see the word 16 : 9.— *נָמַסְתָּ* pret. Niph. of the *עָלָה* verb *נָמַסְתָּ*, for *נָמַסְתָּ* (§ 409).— *מִצֵּי* plur. constr. of *מֵעָה* with suff. 1 pers. sing.

16. *מִדְּבַק* part. Hoph. of *דָּבַק*, with *u* under the preformative instead of the more usual *o* (see § 195).— *מִלְקוֹחַיִם* constr. of the dual *מִלְקוֹחַיִם* with suff. 1 pers. sing.— *תִּשְׁפָּחֵנִי* fut. Kal with suff. 1 pers. sing.

17. *כְּלָבִים* plur. of the Segholate *כָּלֵב*.— *עָדָה* constr. of *עָדָה* Dec. IV. *d*.— *מִרְעִים* plur. of *מִרְעָה* for *מִרְעָה* (§ 85. 3.) part. Hiph. of the *עָלָה* and *עָלָה* gutt. verb *רָעַע*.— *הִקִּיפוּנִי* pret. Hiph. of the *פָּנָה* verb *נָקַף* commonly considered as an anomalous act. part. Kal of the *עָלָה* verb *בָּרָא*, for *בָּרָא* (see § 552).

18. *יִבְטֹחוּ* fut. Hiph. of the *פָּנָה* verb *בָּטַח*.— *יִרְאוּ* fut. Kal of *רָאָה*.

19. *בְּנִי* plur. of the Segholate *בֶּנֶד* with suff. 1 pers. sing. (§ 590. 2.).— *יִפְּלוּ* fut. Hiph. of *פָּלָה*.

20. *אֵילֹהִי* a fem. abstract noun formed by affixing the char. term. *וֵה* (§ 494. I. 2.) with pron. suff. יָ. — *לְעֹזְרוֹתַי* constr. of *עֹזָרָה* with pron. suff. יָ. (p. 242) and prep. לִי. — *הוֹשֵׁהָ* imp. Kal of *עָלָה* with *הָ* parag. (§ 207. 1.).

21. *הַצִּילָהּ* imp. Hiph. of *נָצַל* with *הָ* parag.— *מִיָּחִידָהּ* the prep. מִ takes () by § 672.— *יָחִידָהּ* *my only one, my darling*, i. e. my soul, my life, constr. of *יָחִידָהּ* with pron. suff. יָ.

22. *הוֹשִׁיעֵנִי* imp. Hiph. of the *עָלָה* verb *יָשַׁע* with suff. 1 pers. sing.— *וּמִקְרָנִי* dual constr. of the Segholate *קָרֵן* with prep. מִ and ו conj. which takes *u* by § 684. 3. *a*.— *רָמִים* for *רָאִים* (§ 77. 3.) plur. of *רָאָה*.— *עֲנִיתִנִּי* pret. Kal of the *עָלָה* verb *עָנָה* with suff. 1 pers. sing.— *וּמִקְרָנִי רָמִים* *from the horns of wild bulls answer* (i. e. deliver) *me*; the preterite, being connected by ו conjunctive (here prefixed to a noun as the first word of the sentence) to an imperative, has also the force of one (§ 219).

23. *שָׁמָּה* the noun *שָׁמָּה* with pron. suff. הָ (§ 590. 2.).— *אֲדָהּ* plur. of *אָדָה* with pron. suff. יָ. (p. 245).— *בְּחוֹהֶהָ* see the word Gen. 1 : 6.— *אֲהַלְלֶהָ* (*a'hā-Pléc-cā*, § 19. 3.) fut. Pi'el with pron. suff. הָ containing Daghesh forte (§ 484. 2.); the medial radical rejects its Daghesh as unnecessary (§ 33. 2.).

24. *יִרְאֵה* constr. of *יִרְאֵה* Dec. III. *a*. plur. of the adjectival noun *יָרָא* (§ 501. 2.).— *הִלְלוּהוּ* imp. Pi'el with pron. suff. הָ; Daghesh is omitted as in *אֲהַלְלֶהָ* v. 23.— *כְּבֹדוֹהוּ* *glorify him*, agreeing in the plural.

with the collective זָרַע (see יִירָדוּ Gen. 1:26).—גִּירָה imp. Kal עָו.—וְגִירָהּ מִמֶּנּוּ prep. מִן with suff. 3 pers. m. sing. (p. 269).—and *fear him*; the verb גִּירָה when employed in this sense is construed either with מִן, as in the present instance, or with מִפְּנֵי of the person or thing feared, see וִיקָצוּ מִפְּנֵי וְגו' Ex. 1:12.

25. שָׁעַץ pret. Pi'el with () under the second radical instead of () (§ 238).—עֲנִיָּה a fem. abstract noun from the לָהּ root עָנָה (§ 532).—עָנִי an adjectival noun from the same root (§ 533).—בִּשְׁעָרוֹ in *his crying for help*, i. e. when he cries for help, inf. Pi'el with pron. suff. ו and prep. ב.—שָׁמַע pret. Kal for שָׁמַע (§ 23), a neuter verb (§ 133).

26. מֵאֲתָךְ of *thee*, see מֵאֲתָו Gen. 8:8.—תְּהוֹרֶתִי constr. of תְּהוֹרָה with suff. 1 pers. sing.—נָדָרִי plur. of the Segholate noun נָדָר with suff. 1 pers. sing. (§ 590. 2).—יִרְאִי plur. of יָרָא with suff. 3 pers. m. sing.—יִרְאִיו from *THEE those who fear HIM*; the sudden change from the second to the third person and *vice versa*, termed *enallage personarum*, is of frequent occurrence in Hebrew poetry.

27. יֹאכְלוּ fut. Kal סָא (§ 272).—עֲנִיִּים plur. of עָנִי Dec. III. a, Class II.—יִשְׁבְּעוּ for יִשְׁבְּעוּ by § 107. 2.—דֹּרְשֵׁיו *his seekers*, m. plur. act. part. Kal with suff. 3 pers. m. sing.—יִחְיֶה fut. apoc. Kal of חָיָה (§ 466).—לְבַבְכֶּם constr. of לֵבב Dec. III. c. with pron. suff. כֶּם; another instance of *enallage personarum*.

28. יִשְׁבּוּ fut. Kal of יָשׁוּב.—אֶפְסֵי אֶרֶץ see the words 2:8.—יִשְׁתַּחֲוּוּ fut. Hithp. of שָׁחָה (§ 461).

29. וּמֹשֶׁל act. part. Kal with ו conj. which has *u* by § 684. 3. a.

30. דְּשֵׁנִי plur. constr. of the Segholate דָּשֵׁן.—דְּשֵׁן אֶרֶץ *the fat ones of the earth*, i. e. the rich.—לְפָנָיו to *his face, before him*, constr. of the plur. noun פָּנִים with suff. 3 pers. m. sing. and prep. ל.—יִרְדּוּ m. plur. constr. act. part. Kal.—יִרְדּוּ עִפְרָה *those who descend, or are cast down, to the dust*, i. e. the poor, opposed to דְּשֵׁן אֶרֶץ.—חַיָּה pret. Pi'el with לָהּ.—חַיָּה וְנִפְשׁוֹ לֹא חַיָּה *and (who) does not enliven his soul*, i. e. who does not enjoy his existence; supply אֲשֶׁר.

31. יַעֲבֹדֶנּוּ fut. Kal פ gutt. with suff. 3 pers. m. sing. and an intervening epenthetic, for יַעֲבֹדֶנּוּ (§ 484. 1).—The entire verse may be thus rendered: "Posterity shall serve him; it shall be recounted of the Lord to generations," i. e. the doings of the Lord shall be related to future generations. The noun דֹּר is here used collectively.

32. יִבְאוּ fut. Kal of בָּוא (§ 363).—יִגִּידוּ fut. Hiph. of the בָּא verb נָגַד.—נִבְרָה constr. of צִדְקָה Dec. IV. e. with pron. suff. ו.—נִבְרָה, here used as a future, *about to be born*, part. Niph. of the בָּא verb יָבַר.—יִבְרָה, here used as a relative (§ 638).

No. XXXIII. Ps. 40: 1—18.

2. קָוֵה קָוֵה inf. abs. and pret. Pi'hel of the לָהּ verb קָוֵה (for the pret. see § 449), an emphatic construction, see קָוֵה רָאִיתִי Ex. 3: 7. — וַיֵּט fut. Kal of the פָּלַ and לָהּ verb נָטָה with ו conv. (p. 190). — אֶל־ prep. אֶל with suff. 1 pers. sing. (p. 272).

3. וַיַּעֲלֵהוּ see וַיַּעֲלֵהוּ Gen. 22: 13. — וַיִּקַּם fut. Hiph. of קָם with ו conv. (§ 393). — רָגַלִּים constr. of רָגַל dual of רָגַל with suff. 1 pers. sing. — כּוֹנֵן pret. Pi'hel of the עָו verb כּוֹן. — אֲשֻׁרִי for אֲשֻׁרִי (§ 100. 1. note) plur. constr. of אֲשֻׁר with suff. 1 pers. sing.

4. יִתֵּן fut. Kal of the פָּנָה verb יָתַן (§ 317). — פִּי־ my mouth, constr. of פִּי with pron. suff. פִּי, for פִּי (p. 246). — לֹא־לֵהִיבֵנִי constr. of לֵהִיבֵנִי with suff. 1 pers. plur. and prep. ל (see וַיֵּלֶךְ Gen. 28: 13.). — יִירָאוּ fut. Kal of רָאָה. — רַבִּים m. plur. of the adj. רַב Class I. 2. — יִירָאוּ for יִירָאוּ (§ 107. 2.) fut. Kal of יָרָא (§ 339). — יִירָאוּ ויִירָאוּ these two verbs constitute a paronomasia (see וַיִּדְּלוּ וַיִּדְּלוּ Gen. 1: 2.).

5. אֲשֻׁרִי see 1: 1. — שָׁם pret. Kal of שָׁם. — רַבִּים plur. of רָבָה Dec. III. a, Class II. — שָׁמַיִם m. plur. constr. act. part. Kal of the עָלָה verb שָׁם.

6. רַבּוֹת many things (*multa*) fem. plur. of the adj. רַב employed as a neuter (see שְׁנֵי Gen. 22: 15.). — נִפְלְאוֹתֶיךָ fem. plur. constr. part. Niph. with suff. 2 pers. m. sing. — וּמַחְשְׁבוֹתֶיךָ plur. of מַחְשְׁבָה Class II. 2. with pron. suff. וְ and ו conj. which has *u* by § 684. 3. a. — עֲרֵךְ־ inf. constr. Kal. — אֵין עֲרֵךְ אֵלֶיךָ there is no estimation to thee, i. e. thou canst not be estimated. — אֲזִירָה fut. Hiph. of the פָּנָה verb נָגַד with הָ parag. — מְסַפֵּר inf. Pi'hel with prep. מִ. — עֲצֻמוֹ מְסַפֵּר they are mightier (in number) than enumeration, i. e. they are too many to be enumerated; see Deut. 1: 17. — We may render the verse thus: "Many things hast thou done, O Lord my God; thy wondrous works and thy thoughts are (directed) towards us: thou art beyond all estimation. I will declare and talk of (them, i. e. thy works); (but) they are too manifold to be enumerated."

7. אֲזִנִּים (*ōz-nā-yim*) dual of אָזֶן (see § 101. 3. a.). — פָּרִיתִּי pret. Kal of the לָהּ verb פָּרָה. — לִי the liquid ל takes Daghesh by § 35. — אֲזִנִּים thou hast digged out the ears to me, i. e. thou hast opened my ears, scil. that I may listen.

8. בָּאוֹתִי pret. Kal of בָּאָה. — בְּמִגְלָה constr. of מִגְלָה with prep. בְּ. — הִיא takes () by § 670. 2.; the aspirate letter ה remains without Daghesh lene, although the preceding Sh'wa on the reception of the preposition becomes quiescent (see וַיִּבְלֵבֵנִי Ex. 1: 14.).

9. לַעֲשׂוֹת inf. constr. Kal of עָשָׂה with prep. לְ which takes () by § 670. 2.—מֵעִי see the word 22 : 15.

10. שָׁפְתַי constr. of שִׁפְתַּי dual of שָׁפָה with suff. 1 pers. sing.

11. בָּטִיתִי pret. Pi'el of בָּטָה (§ 449).—לְבִי the noun לֵב with the assyllabic pron. suff. י (see לְבֹו Gen. 6 : 5).—אֲמַנְתָּה constr. of אָמַן a fem. noun formed after the pass. part. (§ 504. 1.) with pron. suff. דְּ (p. 242).—הִשְׁוִיעַתָּה a fem. noun formed from the ו' root שׁוּעַ after the inf. constr. by prefixing ה (§ 522. 2. b.) with pron. suff. דְּ. כְחֻדִּי pret. Pi'el ח' gutt. with the () of the first radical retained (§ 291).—חֲסִדְךָ the Segholate חָסֵד with pron. suff. דְּ (§ 591).—אֲמַתְךָ the fem. noun אֲמַת for אֲמָנָה (§ 77. 2.) with pron. suff. דְּ, on the reception of which the rejected ה is compensated by Daghesth forte in ת, which occasions the change of the preceding () into the still shorter vowel (); the initial א then takes the first compound Sh'wa ().

12. רַחֲמֶיךָ *thy compassion*, constr. of רַחֲמִים an abstract noun used only in the plural (§ 560) with pron. suff. דְּ. יִצְרֵנִי fut. Kal of the יָצַר verb יָצַר with suff. 1 pers. sing.

13. אָסַפְנִי pret. Kal of the אָסַף verb אָסַף, which however is not contracted as is usually the case (see § 404).—רָעוֹת *evils*, fem. plur. of the adj. רָע, here employed as a neuter (see רְבוֹת v. 6).—אֵין מִסְפָּר *ill without number*, i. e. innumerable.—הִשְׁיִגוּנִי pret. Hiph. of the הִשְׁגָּה verb הִשְׁגָּה with suff. 1 pers. sing.—יָכַלְתִּי pret. Kal of the neuter verb יָכַל (§ 133).—לִרְאוֹת inf. constr. Kal of רָאָה with prep. לְ which has () by § 670. 2.—וְלֹא יִכְלֹוּ לִרְאוֹת *so that I cannot see*, meaning, their number is so great that they cover my sight. Here יָכַל is construed with לְ, see 'וְלֹא יִכְלֹוּ Ex. 2 : 3.—עֲצָמוֹ מִשְׁעָרוֹת רִאשֵׁי *they are more numerous than the hairs of my head*, see עֲצָמוֹ מִסְפָּר v. 6.—לְבִי see the word 16 : 9.—עֲזָבוֹנִי pret. Kal ע' gutt. with suff. 1 pers. sing.

14. רָצָה imp. Kal לָוָה.—לְהִצִּילֵנִי inf. constr. Hiph. of the פָּלַח verb פָּלַח with suff. 1 pers. sing. and prep. לְ. לְעֹזְרֵתִי וְנוֹשָׁה see the words 22 : 20.

15. יִבְשׁוּ fut. Kal of בָּשָׁה (§ 363).—מִבְקָשֵׁי m. plur. constr. part. Pi'el; ק without Daghesth by § 33. 2.—לְסַפְּרוֹתָהּ inf. constr. Kal of the verb סָפַר with pron. suff. הָ and prep. לְ which takes the vowel () by § 670. 2. The second radical is without Daghesth lene by § 41.—יָסֹף fut. Niph. of the יָסַף verb יָסַף, here used adverbially *backwards* (§ 663. 1.).—חֲסִיצֵי plur. constr. of the adjectival noun חָסִיעַ *those desirous of my misfortune*, i. e. those who wish me ill.

16. יִשְׁמֹו fut. Kal of the שָׁמַע verb שָׁמַע.—בִּשְׁתָּם (*bōsh-tām*) the Segholate noun בִּשְׁת with pron. suff. הֶם (§ 591).—עַל-עֵקֶב בִּשְׁתָּם *on*

account of their ignominy.—הַאֲמִירִים *those who say*, m. plur. act. part. Kal with def. art. used as a relative (§ 635).—הַאֲזָח interjection of triumph (§ 692).

17. אֶהְיֶה fut. Kal of the ע' verb שָׁשׂ = שָׂשׂ (p. 162).—יְשִׁיעֵנִי m. plur. constr. act. part. Kal ע' gutt.

18. אֶבְרֹךְ *needy*, an adjective formed from the ל' verb אָבַח *to desire* by affixing the term. וך (§ 539).—יִחַשְׁבֶּה fut. Kal ט' gutt., with the *ō* of the second radical shortened into *ō* by the following Makkeph (§ 70).—מִפְּלִטִי part. Pi'el with pron. suff. יָ. —אֶתְּהַלֵּךְ for אֶתְּהַלֵּךְ which see Gen. 3:11.; the irregularity is noticed in the margin.—תִּתְּחַלֵּךְ fut. Pi'el of the ט' and ל' gutt. verb אָחַר (§§ 292, 306).

No. XXXIV. Ps. 42: 1—12.

1. מִשְׁכֵּל *didactic* poem, part. Hiph. of שָׁכַל. This designation is extended, as in the present instance, to psalms which are not didactic.

2. כֶּאֱלֵךְ *as a hind longs*, the masc. אֵל is here employed as a common noun for the feminine, instead of the appropriate אֵילָה (see § 496).—כֵּן—כֵּן *as—so*, see Ex. 1:12.

3. אֶרְאֶה fut. Niph. of the ט' gutt. and ל' verb רָאָה *before*, for אֶרְאֶה, see ותאברו דרך Ps. 2:12.

4. דִּמְעָתִי *my tears*, the fem. collective noun דִּמְעָה with pron. suff. יָ. —בְּאֶמַר inf. constr. Kal פֶּא (§ 269) with prep. בִּי which takes (יָ) by § 670. 2.

5. אֵלֶּה *these things*, referring to what follows.—אֶזְכְּרָה fut. Kal with *parag.*—כִּי אֶזְכְּרָה וְאֶשְׁפַּכָּה עָלַי נַפְשִׁי *these things I remember, and I could pour out my soul within me, when*, meaning, I could willingly die when I remember when.—בְּרַבִּי *with the multitude*, for בְּרַבִּי by § 631. 1.—אֶדְרֹם *I proceeded with them*, fut. Hithp. of דָּרָה, for אֶדְרֹרָה (§ 151. 3.), with pron. suff. יָ. —בִּי in the ablative (§ 472, 2.), which causes the rejection of the final radical (§ 489).

6. תִּשְׁתַּחֲוֶה fut. Hithp. of the ע' verb שָׁחָה; as the first radical is the sibilant ש, it is transposed with the ה of the characteristic הָה (§ 151. 1.).—הִתְחַלֵּה fut. Kal of the ט' gutt. and ל' verb חָלָה.—הִתְחַלֵּה imp. Hiph. of the פ' verb חָלָה.—אֶדְרֹם fut. Hiph. of the פ' verb חָלָה and ל' verb יָדָה with suff. 3 pers. m. sing. and נ epenthetic (p. 189).—פָּנָי *the help of my countenance*, i. e. my deliverer; here פָּנָי, as is sometimes the case, is used to signify *person, self*. Some editions have יִשְׁעוֹת פָּנָיו *the help of his countenance*, i. e. his deliverance, scil. of me.

7. *על-כן אזכרך* fut. Kal with pron. suff. *ך* (p. 197).—*because I remember thee*; *על-כן* therefore is here used for *אשר* because.—*הרמונים Hermons*, i. e. the mountains of Hermon.

8. *גלים גליל* constr. of *גלים* Dec. I. *ב*. plur. of *גל* with pron. suff. *ך*.

9. *שירי שיר* (§ 594. 1.), *his song*, i. e. a song of or concerning him.—*שירי* constr. of *שיר* with suff. 1 pers. sing.

10. *אויב* fut. Kal *א* (§ 273) with *ה* parag. *סלעי* the Sêgholate with pron. suff. *י* (§ 591).—*אֵלֶּה* fut. Kal of *הָלַךְ* *hater*, enemy, act. part. Kal of *אָב*.

11. *ברצח בעצמותי* in *breaking my bones*. Here one noun following another in the state of construction takes the preposition *ב*, see *חֹסֵי בִי* 2:12.—*צוררי* pret. Pi'hel *ע* gutt. with suff. 1 pers. sing.—*צוררי* *my persecutors*, m. plur. act. part. Kal with suff. 1 pers. sing.—*באמרתם* in *their saying*, i. e. while they say, inf. Kal with pron. suff. *ם* and prep. *ב*.

12. *מה תשתחוהו וגו'* see v. 6.

No. XXXV. Ps. 43:1—5.

1. This psalm is merely a continuation of the preceding, of which it constitutes the third strophe.—*שפתי* imp. Kal with suff. 1 pers. sing. (p. 197).—*ריבה* imp. Kal of the *ע* verb *ריב* with *ה* parag. (§ 207. 1.).—*איש מרמה ועולה* a man of deceit and wickedness, i. e. a deceitful and wicked man (§ 607. 2.).—*תפלתני* fut. Pi'hel with asyllabic pron. suff. *ני* (see *תפלתמו* 22:5.).

2. *מעז* the noun *מלז* formed from the inf. Kal of the *ע* root *עזז* by prefixing *מ* (§ 529) with the asyllabic pron. suff. *י*, on the reception of which Daghes forte is inserted in *ז*, and the preceding *ō* consequently shortened into *ū* (§ 101.3. b.).—*כי אתה אלהי מעזי* since thou art the God of my fortress, i. e. since thou, God, art my protection.—*זבחתי* pret. Kal with suff. 1 pers. sing.

3. *שלח* imp. Kal *ל* gutt.—*אמתך* see the word 40:11.—*יבואני* fut. Hiph. of the *ל* verb *בוא* with suff. 1 pers. sing.—*יביאני* fut. Hiph. of *בוא* with suff. 1 pers. sing., on the reception of which the (*י*) of the preformative is rejected (§ 476).

4. *אבואה* fut. Kal of *בוא* with *ה* parag.—*מוצבה* constr. of *מוצב* Dec. II. *c*.—*שמחה גילי* the delight of my rejoicing, i. e. my joyful delight, my great delight; see *מנח חלקי* 16:5.—*אודך* fut. Hiph. of *ידה* with pron. suff. *ך* (see *אודנו* 42:6.).

5. *מה תשתחוהו וגו'* see 42:6.

No. XXXVI. Ps. 45:1—18.

1. שִׁשְׁנִים plur. of שֹׁשֶׁן *lily* (like גַּמְלִים, see § 575. note), here the name of an instrument, probably of the trumpet kind.

2. אָנִי for אָנִי on account of the accompanying disjunctive accent (§ 107. 4.).—אָמַרְ אָנִי *I (am) saying*, i. e. *I say*.—מַעֲשִׂי *my work*, i. e. *my song*, poem (ποίημα), plur. of the masc. noun מַעֲשֶׂה with suff. 1 pers. sing.—מַעֲשִׂי לַמֶּלֶךְ לְשׁוֹנִי עִם וּגוֹ *let my song be (directed) to the king, let my tongue be the pen, &c.*

3. יִפְיֶיֶת (yōph-yā-phī-thā) *thou art very beautiful*, pret. of the quadriliteral verb יָפַתְהָ, an intensive form of the לָהּ verb יָפָה (§ 470).—יִפְיֶיֶת מִבְּנֵי אָדָם *thou art far more beautiful than the children of men*, see Deut. 1:17. וְהִדְבֵּר אֲשֶׁר יִקְשֶׁה מִכֶּם Deut. 1:17. הִוְצֵק pret. Hoph. of the הִצֵּק verb. הִוְצֵקְתִּי *thy lips*, plur. constr. of הִצֵּק employed instead of the dual (§ 564. 2.) with pron. suff. הִ; the first ה, although preceded by Sh'wa quiescent, is without Daghesh lene, see כְּנֹבְהִי Deut. 3:24. בְּרַחֲקֶיךָ pret. Pi'hel בִּ' gutt. with pron. suff. הִ, see the word Deut. 2:7.

4. הִגֹּדֵר imp. Kal הִ' gutt. הִרְבֵּךְ the Segholate הִרַב with pron. suff. הִ (§ 591). הִרְבֵּךְ constr. of הִרַב Dec. III. a. with suff. 2 pers. m. sing. in pause (§ 593).

5. צִלְחָ imp. Kal לִ' gutt. רִכַּב־ imp. Kal of the intransitive verb רָכַב (see §§ 228, 232).—וְהִרְדֵּךְ צִלְחָ רִכַּב עַל־דְּבַר־אֱמֶת וּגוֹ *and (in) thy majesty prosper, ride upon the words of truth, &c.* i. e. in thy majesty ride on prosperously accompanied by the words of truth; or with the common version we may render, *ride on because of truth, &c.*—הִוְרֵךְ fut. Hiph. of יָרָה with pron. suff. הִ (see אִוְרֵךְ 43:4.); the verb agrees in the feminine with יָמִין, which is common by § 495. 2.—נִרְאֹתֶיךָ *terrible things*, fem. plur. part. Niph. of יָרָא (see רִבּוֹת 40:6.).

6. הִצִּיךְ plur. constr. of הִצִּיךְ from הִצִּיךְ (see § 575. 1. note) with pron. suff. הִ.—שִׁנּוּנֵיהֶם *sharpened, sharp*, m. plur. pass. part. Kal.—יִפְלֹךְ fut. Kal of the פָּל verb פָּלַח, for יִפְלֹךְ, since by § 107. 2. the accompanying pause-accent should cause the restoration of the original vowel of the second radical, as is noted in the margin.—אֹיְבֵי plur. constr. of אֹיֵב, which see 42:10. בְּלִב־אֹיְבֵי הַמֶּלֶךְ *(they strike) in the heart of the enemies of the king.*

7. הִסְתָּךְ the noun הִסָּתָה formed like the pret. Pi'hel (§ 506) with pron. suff. הִ, on the reception of which the second vowel is rejected, and the Daghesh forte in ה omitted as unnecessary (§ 33. 1.).—עֶד the noun עֶד *eternity* with ו conj. which takes () by § 684. 3. b.; the () of ע is lengthened into () by § 107. 1., and this, in order to render more distinct

the enunciation of the guttural, is further changed into () (see § 101. 1. b.).—שֶׁבֶט מִיֶּשֶׁר *a righteous sceptre* (§ 607. 2.).—מִלְכִּיּוֹתָהּ the aspirate כ is without Daghesth by § 43.

8. מִשְׁחָהּ the initial dental receives Daghesth forte by § 35.—שָׁמֶן pret. Kal ל gutt. with suff. 2 pers. m. sing. (p. 197).—שָׁמֶן for שָׁמֶן *with oil*, like דָּרָה for מִדְּרָה 2:12.—שֵׁשׁ a derivative noun formed from the preterite of the עו verb שִׁישׁ by affixing the term. וָן (§ 520. 2.).—שֵׁשׁ שֶׁן שֶׁן *oil of gladness*, the oil used in anointing the guests at a feast.—מִחֲבֵרֶיהָ from i. e. *more than thy companions* (see וְדוֹכֵר אִשָּׁר Deut. 1:17.), plur. of חֵבֵר with pron. suff. הָ (§ 590. 2.) and prep. מ which has () by § 672.

9. בְּגִדֵּיהֶּם plur. constr. of the Segholate בְּגָד (§ 582. a.) with pron. suff. הָ; the aspirate ד is without Daghesth lene by § 41.—בְּגִדֵּים for מְגִדֵּים (§ 552), plur. of the noun מֶגֶן from מָגֵן (§ 575. 1. note.), *strings*, i. e. *stringed instruments*, taken by metonymy for *music* in general.—The latter clause of the verse may be rendered, “In palaces of ivory, music gladdens thee.” The preposiuiou מִן has here as often elsewhere the force of the English *on*, *at*, and hence *in*.

10. בִּיקְרוֹתֶיהָ for בִּיקְרוֹתֶיהָ, the Daghesth in ק being noticed as an irregularity in the margin, comp. of יְקָרוֹת constr. of יְקָרוֹת Dec. III. a. f. plur. of the adj. יָקָר and pron. suff. הָ, with prep. ב which takes () by § 670. 2.—בְּנוֹת מְלָכִים בִּיקְרוֹתֶיהָ *daughters of kings (are) among thy favourites*.—נִצַּב pret. Niph. of the פָּנַח verb נִצַּב see בְּיָמֶיהָ 16:11.

11. רָאָה imp. Kal of רָאָה imp. Hiph. of the פָּנַח verb נִצַּב (see p. 190).—אֶזְנֶה the Segholate אֶזֶן with suff. 2 pers. f. sing. (§ 591).

12. יִפְתָּה fut. apoc. Hithp. of the פָּתַח verb פָּתַח (§ 461).—יִפְתָּה (*yōph-yéché*) the noun פָּתַח with the asyllabic pron. suff. הָ, on the reception of which the () of the second letter is rejected, and consequently the compound Sh'wa of the first is changed into its corresponding short vowel (§ 104. 4. d.).—אֶלְנֶיהָ constr. of the plur. excell. אֶלְנֶה (§ 553) with suff. 2 pers. f. sing. (p. 242).—הִשְׁתַּחֲוִי imp. Hithp. of the פָּתַח verb פָּתַח (§ 461).

13. בַּת־צֹר *daughter* i. e. *city of Tyre* (see § 494. II. 1. b.), here taken for the *inhabitants*, and hence construed with a plural verb.—יִחַלּוּ fut. Pi'el of חָלָה.—פְּנִיךָ יִחַלּוּ *they shall flatter thee*; פְּנִיךָ is here taken for *person*, *self*, as in 42:6.—עֲשִׂירֵי עָם *the rich* (per excellentiam) of *the people*, i. e. the richest of the people.—The entire verse may be thus rendered: “And the citizens of Tyre, the richest among the people, shall make their court to thee with presents.”

14. פְּנִימָה.—פָּבוֹד (§ 100. 1. note) fem. of the adj. פָּבוֹד. *at the front*, scil. on entering a room, i. e. *within*, comp. of the noun פָּנִים and הַ local.

15. לְרִקְמָהּ in *parti-coloured garments*, plur. of רִקְמָה Dec. IV. b., Class III. with prep. לְ which takes (.) by § 670. 2.—הוֹבֵל fut. Hoph. of the verb הָבֵל.—אֲחֶרֶה (following) *after her*, the prep. אַחֲרֵי with suff. 3 pers. f. sing. (p. 272).—מִגְבָּאוֹת f. plur. part. Hoph. of the verb גָּבַח.

16. הוֹבֵלָה fut. Hoph. of הָבֵל.—בְּשִׂמְכוֹת plur. of שִׂמְכוֹת with prep. בְּ, see לְרִקְמָהּ in the verse preceding.—הוֹבֵלָה fut. Kal of הוֹבֵל (§ 363).

17. תִּשְׁיָתְמוּ fut. Kal of the verb שָׂיתָ with the poetic pron. suff. יָמוּ, which causes the rejection of the first vowel (§ 104. 1.).

18. אֲזַכִּירָה fut. Hiph. with הַ parag.—יִהְיוּנָהּ fut. Hiph. of the verb יָדָה with the preformative הַ retained (see § 245 and p. 199).—רָעָה see the word v. 7.

No. XXXVII. Ps. 72:1—19.

1. הָן imp. Kal of נָתַן (§ 318).—בֵּן constr. of בֶּן followed by Makkeph (§ 569. a. note).

2. יִרְדּוּ fut. Kal of יָרַד.—עֲנִיִּים constr. of עֲנִיִּים Dec. I. a. plur. of עָנִי.

3. יִשָּׂא fut. Kal of the verb נָשָׂא; שׁ is without Daghesch by § 33. 2.—The verse by supplying the ellipsis may be rendered thus: "The mountains shall rise (in) peace to the people, and the hills (shall rise) in justice;" i. e. the mountains and hills of the land shall be surrounded by peace and justice: for a similarly constructed sentence see Ex. 6:3.

4. יוֹשִׁיעַ fut. Hiph. of the verb יָשַׁע and לֵךְ gutt. verb יָשַׁע.—יִירָבָא fut. Pi'el with ו conj., which takes (.) by § 684. 2.

5. יִירָאוּ they (the people) shall fear thee, fut. Kal of יָרָא (§ 339) with pron. suff. הָ. עִם שֶׁמֶשׁ with the sun, meaning, while the sun endures.—דֹּר דֹּרִים before the moon, i. e. while the moon shines.—דֹּר דֹּרִים a generation of generations, i. e. through a long succession of ages, for ever.

6. יִרַד fut. Kal of the verb יָרַד.—כְּרִבִּיבִים the prep. כִּי takes (.) by § 670. 2.; the first כִּי, although preceded by Sh'wa quiescent, remains without Daghesch by § 43 (see בְּלִבָּיִם Ex. 1:14).—זֶרְזִיף a quadrilateral noun from the root זָרַף (§ 543).—כְּרִבִּיבִים זֶרְזִיף אֶרֶץ like showers, heavy showers, (on) the earth.

7. עַד בְּלִי יָרַח until (there is) not a moon, i. e. until the moon ceases to be.

8. יָרַד fut. apoc. Kal of יָרַד (§ 442), employed indicatively like the rest of the verbs in this psalm.—וּמִן־הַיָּרְדֵּן and *from the river* (Euphrates).

9. צִיּוֹן plur. of צִיּוֹן *inhabitant of the desert*, formed from the noun צִי *desert* by affixing the term. יָרִי (§ 515. 2.).—אֲבִיבִי plur. constr. of אֲבִיב (which see 42 : 10.) with suff. 3 pers. m. sing.—יִלְחָכוּ fut. Pīhel 3^d gutt. (§ 292).

10. מַלְכִּי see the word 2 : 2.—יִשְׁיבוּ fut. Hiph. of the שָׁב verb עוֹ—אֶשְׁכֵּר a noun formed by prefixing א (§ 511).

11. יִשְׁתַּחֲוֶיּוּ fut. Hithp. of שָׁחָה (§ 461).—יַעֲבֹדוּהוּ fut. Kal שָׁ gutt. with pron. suff. דָּהּ.

12. יִצִּיל fut. Hiph. of the נָצַל verb פָּל—מְשׁוּעַ *crying for help*, part. Pīhel לֵי gutt. לוֹ—וְאֵין עֹזֵר לוֹ and *there is no helper to him*, i. e. who has no helper.

13. חָסָה fut. Kal of the חָסָה verb עוֹ (§ 363).—וְנִשְׁעַר see the word v. 4.

14. מִחוּץ the noun חוּץ *oppression* from the חָבַק root עַל (§ 525) with prep. מִ. —וּמִחוּסֵם the prep. מִ takes () by § 672., and וְ conj. u by § 684. 3. a.—יִקָּרֶה fut. Kal of קָרָה (§ 349).—דָּמָם *their blood*, i. e. their life.

15. יִיחַד comp. of יָחַד fut. apoc. Kal of יָחַד (§ 466) and וְ conj. (§ 684. 2.).—יִתֵּן fut. Kal of נָתַן followed by Makkeph (see Gen. 28 : 22.).—וְיִתֵּן לוֹ and *one shall give him*, i. e. there shall be given him. The remaining verbs in this verse are also used impersonally.—מִזֶּדֶב constr. of זָדָב Dec. III. a. with prep. מִ. —בְּעָדָיו *for him*, prep. בְּעִד with pron. suff. וְ (§ 681).—כִּלְ-דֵּיוֹם *continually*, see the phrase Gen. 6 : 5.—יִבְרַכְהוּ fut. Pīhel 3^d gutt. with epenthetic נ and pron. suff. דָּהּ whose הֵּ is here retained (see § 484. 1.).

16. פֶּסַח constr. of פֶּסַח *abundance*.—בְּלִבְנוֹן בְּלִבְנוֹן (§ 670. 1.), *like Lebanon*, i. e. like the trees on Lebanon.—פָּרִי־וְ see the word 1 : 3.—יִצִּיצוּ fut. Hiph. of צָרַץ.—מִעִיר (those) *of the city*, i. e. the citizens; the prep. מִ has () by § 672.

17. נִתַּן לִפְנֵי שֶׁמֶשׁ see לִפְנֵי יָרַח v. 5.—יִנּוֹן fut. Niph. of the נָתַן verb עוֹ—יִתְחַבְּרוּ see יִתְחַבְּרוּ Gen. 22 : 18.—יִאֲשְׁרֶהוּ fut. Pīhel with pron. suff. דָּהּ, for יִאֲשְׁרֶהוּ (§ 485).

18. נִפְלְאוֹת *wonders*, fem. plur. part. Niph. employed as a neuter.—לְבַדּוֹ *alone, only*, see the word Gen. 2 : 18.

19. שֵׁם כְּבוֹדוֹ *the name of his glory*, i. e. his glorious name, see כְּלִי מְלִיכָה and וּמִלְאָה כְּבוֹדוֹ אֶת־כָּל־הָאָרֶץ Deut. 1 : 41.—*and there shall be filled with his glory, to wit, the whole earth*: here the illustrative particle אֶת is used to point out the *subject* of a passive verb (§ 676); the verb מִלְאָה (for the construction of which see חִמַּם Gen. 6 : 11.) agrees in the masculine with אָרֶץ, which, although usually construed as a feminine, is common (§ 495. 2.).

No. XXXVIII. Ps. 110: 1—7.

1. נָאֵם יְהוָה see the expression Gen. 22: 16.—שָׁב imp. Kal of the verb שָׁב *פִּי* see לִימִינִי—16: 11.—אָשִׁית fut. Kal of the verb שָׁיִת—אֵיבֶיךָ comp. of אֵיבִי (which see 45: 6.) and pron. suff. דָּךְ.—רָגְלֶיךָ constr. of רָגְלַיִם dual of רָגֶל with pron. suff. דָּךְ.

2. עֶזְרָךְ the noun עֶז from the עָז root עָזָה (§ 525) with the pron. suff. דָּךְ, on the addition of which the third radical is compensated by Daghesh forte in the second, and the preceding *ō* shortened into *ū* (§ 101. 3. *b.*).—לָהּ imp. Kal לָהּ.

3. חֵילֶךְ constr. of חֵיל (§ 569. *d. note*) with suff. 2 pers. m. sing. in pause (§ 593).—הֲדָרִי Dec. III. *a.* plur. constr. of הֲדָר—*in holy ornaments* (§ 607. 2.), i. e. in festival attire.—מִשְׁחָרִית *from the womb of the morning*, i. e. at the earliest dawn.—יְלֻדֶיךָ for יֻלְדֶיךָ (§ 100. 1. *note*), the fem. noun יֻלְדוֹת (§ 494. I. 2.) with suff. 2 pers. m. sing. in pause (§ 593); דָּ is without Daghesh lene by § 43.—This verse may be rendered, “Thy people (bring) presents on the day of thy power in festival attire at early dawn; thy youth (is) to thee as the dew.” The term *dew*, a common figure used to denote *blessing*, is here happily introduced in continuation of the idea contained in the expression מִשְׁחָרִית. The word נְדָבָה signifies also *willingness, voluntariness*: hence the plural נְדָבוֹת, considered as an abstract noun employed for a concrete (see חֲדָו וְבָהוּ Gen. 1: 2.), may be rendered *willing ones*, scil. to serve in the army, *volunteers*; and the phrase עַמְּךָ נְדָבוֹת, *thy people volunteer*.

4. דְּבָרִי constr. of דְּבָרָה with י parag. (§ 82. 4.); or it may be taken as the construct with suff. 1 pers. sing., when the entire clause would read, “By my command (thou art) my righteous king.”

6. גִּיּוֹרִים plur. of גִּיּוֹר, for גִּיּוֹרִים (§ 550), with def. art. and prep. בְּ (§ 670. 1.).—גִּיּוֹרֹת plur. of the fem. noun גִּיּוֹרָה from the root גָּוַר (§ 533).—מִלֵּא גִיּוֹרֹת *he will fill with corpses*, scil. the battle-field. The first clause of this verse may be rendered, “He shall punish the nations, so that the battle-field will be filled with corpses.”

7. רָם fut. Hiph. of the verb רָם *עֲלֶיֶךָ* *therefore he raises (his) head*, i. e. by that means he is strengthened.

ISAIAH.

No. XXXIX. Is. 1:1—31.

1. חֲזוֹן constr. of חֲזוֹן Dec. III. *d.* from the לָהּ root חָזָה (§ 539).—
וַיִּרְשָׁלָם the prefixed ו conj. takes () in which י rests by § 684. 2.—
בְּיָמֵי comp. of יָמֵי constr. of יָמִים plur. of יוֹם (§ 575. 1. note) and prep.
בְּ whose () like that of ו conj. in the word preceding is changed into
().—מַלְכֵי see the word Ps. 2:2.

2. רוֹמְמָתִי *give ear, listen*, imp. Hiph. מ' gutt. (see § 148. 3.).—
עַל pret. Pi'he'.

3. קָנְהוּ act. part. Kal of קָנָה with pron. suff. הוּ, which causes the
rejection of the third radical (§ 489).—אָבוֹס constr., the first vowel
remaining unchanged on account of the weakness of א (§ 570. *d.* note).
—בַּעֲלִירִי *his master*, the word בַּעַל, being here used indefinitely, is placed
in the plural; in like manner as אִישׁ when used to signify *any one* is fre-
quently construed with a plural verb.—חָתְבוּנָן pret. Hithp. of the עָ verb
בִּין; the final vowel is () instead of (), as is sometimes the case with
perfect verbs (see § 250), and this is lengthened by the pause-accent into
() (§ 107. 1.).

4. הוּי an interjection (§ 692).—כָּבַד constr. of כָּבֵד (§ 571. *b.* note).—
כְּבוֹד *burdened with sin*, see זָבַח חֶלֶב Ex. 3:8.—מַרְעִים m. plur. part.
Hiph. of the עָ verb רָעַע נֶאֱצַגוּ pret. Pi'he' מ' gutt. with the () of the
first radical retained (§ 291).—נִזְרָה for נִזְרָה pret. Niph. of נָזַר.

5. עַל־מָה *because of what? wherefore?* here מָה takes () (see
§ 640. 1. *c.*).—תָּבוּ fut. Hoph. of the טָ and לָהּ verb נָבָה (p. 190).—
תוֹסִיפוּ fut. Hiph. of the פִּי verb יָסַף טָרָה a fem. noun טָרָה formed from
the טָ root טָרָה (§ 519. 1.).—חוֹסִיפוּ (wherefore) *add ye to turning*
aside? i. e. *why do ye continue to turn aside, to apostatize?* לַחֲלִי-
(lō-hh°lī), the prep. ל takes Kamets Hhatuph by § 670. 2.—כָּל־רֹאשׁ לַחֲלִי-
the whole head (is) in sickness, i. e. is sick.

6. טָרִיה fem. of the adj. טָרִי *fresh, green*, as a wound, from the לָהּ
root טָרָה (§ 533).—זָרוּ according to Gesenius pret. Kal of זָר = זָרָה *to*
press out (see § 384); others, however, consider it as pret. Pu'hal of זָרָה
to sprinkle, to powder (see §§ 288., 439. 2.), which latter supposition is
somewhat favoured by the form of the following verbs חָבְשׁוּ and רָבְכָה,
both of which are in the Pu'hal species.—חָבְשׁוּ for חָבְשׁוּ on account of
the accompanying disjunctive accent (§ 107. 2.).—בְּשֶׁמֶן *with oil*, see
בְּכֶמֶר Gen. 6:14.—לֹא־זָרוּ וְלֹא חָבְשׁוּ וְלֹא רָבְכָה בְּשֶׁמֶן *they have not*
been pressed out, neither have they been bound up, neither has it been

softened with oil. The two first verbs זרו and חִבְשׁוּ respectively agree in the plural with the two nouns פָּצַע and חֲבוּרָה, here used collectively; while the last verb רִבְכָּה agrees formally in the singular with the noun נִכְבָּה to which it relates.

7. ארצכם שממה *your country (is) desolation*, i. e. *is desolate*; see Gen. 1:2. — עֲרִיכֶם constr. of עָרִים plur. of עִיר (§ 575. 1. note) with pron. suff. כֶּם. — שְׂרֹפֹת for שְׂרוּפֹת f. plur. pass. part. Kal. — אֲדַמְחֶכֶם constr. of אָדַמָה Dec. IV. e. with pron. suff. כֶּם (§ 590. 1.). — לִנְגִדְכֶם *in front of you, before you*; see פִּנְגְּדוּ Gen. 2:18. — זָרִים—אֲדַמְחֶכֶם לִנְגִדְכֶם זָרִים אֹכְלִים—זָרִי part. Kal of זָר *strangers*, m. plur. act. part. Kal of זָרִי *strangers*, m. plur. act. part. Kal of זָרִי (as to) *your land, before you strangers (are) consuming it*, i. e. *strangers enjoy your land in your presence*. The word אֲדַמְחֶכֶם is placed absolutely at the head of the sentence for the sake of emphasis (see Ex. 3:2.). — וְשִׁמְמָה כְּמַהֲפַכַת זָרִים—*and the desolation (is) like an overthrow by strangers*, meaning, it is desolate as though ravaged by enemies (see זָבַח חֶלֶב Ex. 3:8.).

8. בַּת צִיּוֹן—יָתֵר פִּי pret. Niph. of the יָתַר verb פִּי *the daughter of Zion*, i. e. *Jerusalem* (see § 494. II. 1. b.). — בְּמִלְחָמָהּ the prep. בְּ takes () by § 670. 2. — נִצְוָהָ f. sing. pass. part. Kal.

9. הוֹחִיר pret. Hiph. of יָתַר—כְּמִעַט—*so small*, i. e. *very small*. — דָּמִינִי pret. Kal of the דָּמָה verbs הִיָּה and דָּמָה.

11. לִי for the Daghes in לִי see § 35. — זְבוּחֵיכֶם constr. of זְבוּחִים Dec. III. a, plur. of זָבַח with pron. suff. כֶּם. — אֲמַר fut. Kal of אָמַר (§ 273). — מְרִיאִים m. plur. of the adj. מְרִיא of the form of the Aramaic pass. part. (§ 504. 2.).

12. חֲבֹא fut. Kal of בּוֹא—לִרְאוֹת—*for being seen, to appear*, for לִפְנֵי פָנַי constr. Niph. of רָאָה with prep. לִי. — לְהִרְאוֹת *before me*, the particles, as already observed, being frequently omitted in poetry. — יִדְכֶם for יָדְכֶם (§ 101. 1. b.), the noun יָד with pron. suff. כֶּם. — רָמַס חֲצָרִי—*the treading of my courts*, i. e. *to tread my courts*.

13. מִנְחַת שׁוֹא—בּוֹא inf. Hiph. of בּוֹא v. 5. — אֵיכָל fut. Kal of יָכַל (§ 349). — *a vain oblation*, see § 607. 2.

14. חֲדִשְׁכֶּם (hhōdh-shē-chēm) plur. constr. of the Segholate חָדַשׁ with pron. suff. כֶּם (§ 590. 1.). — לְטָרָה the prep. לִי takes the vowel () by § 671. — הֵיוּ עָלַי לְטָרָה—*they are to me for a burden*, i. e. *they are a burden to me*. — נִלְאִיתִי pret. Niph. of the נִלָּה verb לָאָה inf. constr. Kal of נִלָּה retaining the first radical (§ 327).

15. פִּרְשְׁכֶּם comp. of פָּרַשׁ inf. P'ihel gutt. and pron. suff. כֶּם, on the reception of which the preceding () is shortened into () (see § 101. 2. a.) to form a mixed syllable (§ 476). — רָבִי fut. Hiph. of רָבָה—*not I*, neg. part. אֵין with suff. 1 pers. sing. (§ 682. 4.). — *כי הרבו*.

שמע *even when ye multiply prayer, I (am) not hearing*, i. e. even if ye make many prayers, I will not hearken.—יִרְיָכָם constr. of יָרָם dual of יָרָ with pron. suff. כָּם. מָלְאוּ the () of the second radical is restored by § 107. 2.

16. יִרְחֲצֵנִי imp. Pīhel שׁ gutt., which as well as the future from which it is derived not unfrequently retains the () of the first radical (see § 292).—יִזְכְּרוּ imp. Hithp. of זָכַר, the ת of the characteristic syllable זָה being assimilated to the following ז (§ 77. 1. c.).—יִסְרֹרוּ imp. Hiph. of the סָר verb עָסַר.—מַעֲלִילִים constr. of מַעֲלִילִים Dec. II. b. with pron. suff. כָּם (§ 590. 1.); the () of ע is changed into () by § 104. 4. d.—יִרְעֶה inf. Hiph. of the רָע verb עָרַע; ע takes Pattahh furtive by § 23.

17. לִמְדֵּנִי imp. Kal; ד is without Daghesh lene by § 41.—יִטַּב inf. abs. Hiph. of טָבַע (§ 356).—יִיבֹהֶה imp. Kal עִי a fem. noun formed from the root אָלַם by affixing the term. יָן and the fem. char. הָה (§ 513).

18. לִבֵּנוּ imp. Kal of בָּנָה.—יִבְכְּחוּ fut. Niph. of the בָּכַח verb בָּיָ with הָ parag.—יִשְׁנִים plur. of שָׁנָה (§ 550) with def. art. and prep. בְּ (§ 670. 1.).

19. יִחַבְּדֵנוּ fut. Kal of the חָבַד verb חָבַד (see p. 188).—יִחַבְּלוּ fut. Kal of the חָבַל verb חָבַל with the () of the second radical restored by § 107. 2.

20. יִמְרֹחוּ pret. Kal of מָרַח with ו conv. pret. (§ 684. 1.).—יִמְרֹחוּ by the sword like יִמְרֹחוּ for מִדְּרֹחַ Ps. 2: 12.

21. יִנָּמְנֶה f. part. Niph. מִנָּמַן gutt.—יִנָּמְנֶה fem. constr. of the adj. מְנַמֵּן with י parag. (§ 82. 4.).—יִלִּין fut. Kal עִי, here employed to denote *continuance*, see יִפְרֹד Gen. 2: 10.

22. יִסְתַּפֵּן the Segholate סָתַף with pron. suff. כָּם (§ 591).—יִסְתַּפֵּן for סִתַּף plur. of סָתַף; the first י being rejected, ס takes Daghesh to form a mixed syllable (§ 32).—יִסְתַּפֵּן the Segholate סָתַף with pron. suff. כָּם (see רָחַב Gen. 6: 15.).

23. יִשְׁרִיחוּ constr. of שָׁרַח plur. of שָׁרַח (§ 575. 2. note) with suff. 2 pers. f. sing. (p. 242).—יִזְבְּרוּ constr. of זָבַר Dec. III. a. plur. of זָבַר.—יִזְכְּרוּ constr. of זָכַר with pron. suff. כָּם (see יִזְכְּרוּ Gen. 11: 6.).

24. יִצְרֶה see the word Gen. 22: 16.—יִצְרֶה plur. constr. of צָר with suff. 1 pers. sing. (see יִצְרֶה v. 23.) and prep. מִ. יִצְרֶה fut. Niph. with הָ parag.; the preformative א has () instead of () (see § 235. 3.).

25. יִשְׁיִבֵּה fut. Hiph. of שָׁבַע with הָ parag.—יִשְׁיִבֵּה the prep. עַל which assumes the form of the plur. constr. with suff. 2 pers. f. sing. (§ 680).—יִשְׁיִבֵּה as (with) *alkali*, for יִשְׁיִבֵּה (see יִשְׁיִבֵּה Gen. 6: 14.).—יִשְׁיִבֵּה constr. of שָׁבַע (which see v. 22.) with suff. 2 pers. f. sing.—יִשְׁיִבֵּה fut. Hiph. of שָׁבַע with הָ parag.

26. שְׁמִינָהּ m. plur. constr. act. part. Kal with suff. 2 pers. f. sing.—
יִצְיָהּ act. part. Kal י' gutt. with pron. suff. as above.—חֲזָקָהּ fem. noun
formed from the עֵז root חָלַל by prefixing ח (§ 530).—יִקְרָא לָךְ *it shall
be called to thee*, i. e. thou shalt be called; see וִיקְרָא אֱלֹהִים נָנוּ Gen. 1:5.

27. שְׁבִירָהּ m. plur. constr. act. part. Kal of שָׁבַח with suff. 3 pers.
f. sing. (p. 242).—בְּצִדְקָהּ the prep. בּ takes () by § 670. 2.; יד is
without Daghesth lene by § 43., the term. הֵה taking the accent in the
same manner as יָהּ.

28. יִכְלוּ fut. Kal of the לָהּ verb כָּלָה.

29. יִבְשׁוּ fut. Kal of בּוֹשׁ (§ 363).—מֵאֵילִים plur. of אֵיל with prep. מ.
which has () by § 672.—הַמִּדְרָתָם . . . יִבְשׁוּ a striking enallage perso-
narum, which by suddenly directing the discourse *to* the sinners before
spoken of, gives additional force to the prophet's denunciations.

30. נָבְלָהּ fem. act. part. Kal (§ 494. I. 2.).—עָלָהּ *its leaves*; the col-
lective עָלָהּ with suff. 3 pers. f. sing. in pause (see עָלָהּ Ps. 1:3.).

31. הַחֶסֶן the def. art. takes () by § 629. 2.—לְנִצְרָתָהּ a fem. noun
formed after the infinitive (§ 502) with prep. לְ which takes () by
§ 670. 2.—וּפְעָלוֹ and *his work*, the verbal noun פָּעַל with pron. suff. וּ
and ו conj. with ו by § 684. 3. a.

No. XL. Is. 7:1—25.

1. בִּימֵי see the word 1:1.—לְהַמְלִיכָמָה for לְמַלְחָמָה (§ 670. I.).

2. נָחָה fut. Hoph. of the נָחַ verb נָחָה.—נָחָה pret. Kal of the נָחַ verb
נָחָה.—נָחָה אֶרֶם עַל-אֶפְרַיִם *Syria has rested* (i. e. encamped) *near
Ephraim*.—וַיָּנֶח fut. Kal of נָחַ with ו conj. (see וַיָּנֶח Gen. 8:4.).—
כְּנוּעַ inf. constr. Kal of נָחַ and ל gutt. with prep. כּ.—כְּנוּעַ יֵרֵךְ *like
the shaking of the trees of a forest*, i. e. as the trees of a forest shake.

3. צָא imp. Kal of יָצָא.—לְקִרְיָתָהּ inf. constr. Kal of קָרָא with prep. לְ
(§ 423).—הָעֵלָה constr. of the fem. noun הָעֵלָה formed from the לָהּ root
עָלָה by prefixing ח (§ 537).—מִסְכֵּתָהּ constr. of מִסְכָּה from סָכַל (§ 529).
—שָׂרָה constr. of שָׂרָה (§ 572. note).

4. וַיִּמְרֹתָ pret. Kal with ו conj. pret. and the force of an imperative
(§ 219).—יִרְאָה fut. Kal of יָרָא (§ 339).—יִרְךָ fut. apoc. Kal of the יָרָא
gutt. and עַבְדְּךָ verb רָבַח (§ 406).—וּלְבַבְךָ אֶל-יִרְךָ *and as to thy heart let
it not faint*.—זִנְבוֹתָהּ constr. of זָנְבוֹתָהּ Dec. III. a. plur. of the masc. noun
זָנָב (§ 556); ז is without Daghesth lene by § 41.—בִּזְחֵרֵי the noun בִּזְחֵרֵי
with prep. בּ (see לְחֵלִי 1:5.).—בִּזְחֵרֵי-אֵף *for the glow of anger*, i. e. for
the burning anger (see אֶת-כָּל-יִרְקָה עֵשָׂב Gen. 1:30.).

6. נִצְלָה fut. Kal ט' gutt. and לָהּ the prep. בּ takes the vowel () in which י rests by § 97. 2. a.—וְנִקְצְנָה fut. Hiph. of the נָ verb קָצַח with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.), which causes the rejection of the () of the preformative; ו conj. takes u by § 684. 1.: meaning, *and let us besiege it*; the pronominal suffix agrees with the noun עִיר *city* understood, referring to Jerusalem, the metropolis of Judea.—נִבְּקִיעָהּ fut. Hiph. with suff. 3 pers. f. sing. and ב epenthetic.—בְּרוּכָה constr. of בְּרָכָה (§ 569. d. note) with pron. suff. הָ and prep. בּ.

7. יִרְוֶה see the word Deut. 3:24.—יִרְוֶה fut. Kal ו' gutt.

8. יִהְיֶה fut. Niph. of the ה' gutt. and עָל verb הָרַח (§ 409).—מֵעַם *from* (being) *a nation*.

9. הִיאָמְנוּ fut. Hiph. ט' gutt. for הִיאָמְנוּ by § 107. 2., fut. Niph. ט' gutt. כִּי לֹא הִיאָמְנוּ—*then shall ye not be established*; the adverb כִּי sometimes introduces the apodosis. But by attributing to the Niph'hal the force of the passive of the Hiph'il species, which it often has in those verbs of which the Hoph'hal is not in use, the whole clause would read thus: "If ye do not believe, then are ye not to be trusted."

10. וַיִּשְׁאֵל see the word Gen. 8:10.

11. מֵאֵל *from with, from*, i. q. מֵאֵל which see Deut. 2:8.—שָׁאֵל There is not a little disagreement among commentators with respect to this word: some consider it to be the infinitive of שָׁאַל with ה' paragogic, and render הִשְׁמַק שָׁאֵל *sink deep the asking = question*; others, among whom is Jarchi, take it to be the imperative with ה' parag., and the two words above mentioned to stand for הִשְׁמַק וּשְׁאֵל *sink deep and ask*; others again, rejecting both these explanations, suppose it to be written for שְׁאוּל, the noun שְׁאוּל with ה' directive, thus making an antithesis with the word לִמְעַל, like that of הִשְׁמַק with הִגְבִּה, in which case the entire clause would read, "Sink deep, or raise high," scil. thy question; i. e. ask the most difficult question thou canst.

13. הִמַּעַט the interrog. particle takes () by § 641. 4.—הִלֵּאתָ inf. constr. Hiph. of the לָהּ verb לָאָה.—לֵאמֹר מִכֶּם הִלֵּאתָ אֲנִשִּׁים—*(is) too little for you the wearying of men?* i. e. are ye not content with wearying men?—הִלֵּאתָ fut. Hiph. לָהּ.

14. הָרָה fem. adj. *pregnant*.—יִלְדָהּ f. sing. act. part. Kal (§ 494. l. 2.).—קָרְאתָ pret. Kal for קָרְאתָ (§ 422).

15. לְדַעְתּוֹ *at his knowing*, i. e. when he knows, comp. of דָּעָה inf. constr. Kal of יָדַע (§ 350), pron. suff. ו, and prep. לְ.—מָאוֹס inf. abs. Kal.—בְּרַע for בְּרָע (§ 631. 1.).

16. יִרַע fut. Kal ט' and ל' gutt.—קָץ act. part. Kal ע' plur. of the Segholate מִלְכָּה with pron. suff. הָ (§ 590. 2.).—אֲשֶׁר אֶחָד קָץ מִפְּנֵי—

שני מלכיה *which thou (art) fearing its two kings*, i. e. whose two kings thou fearest; see ויקצו מפני בני ישראל Ex. 1: 12.

17. לַמִּיּוֹם fut. Hiph. of בָּאָה. בָּוֹא pret. Kal of the same verb.—לַמִּיּוֹם the noun יוֹם with the compound preposition לְמִן לְ for מִן לְ from at, from; compare מֵאֵת Deut. 2: 8. and מֵעַם Is. 7: 11.—מֵעַל from, see the word Gen. 1: 7.—יְהוּדָה מֵעַל אֶפְרַיִם סוּר לַמִּיּוֹם from the day of the turning aside of Ephraim from Judah, i. e. from the time when Ephraim seceded from Judah.—אֶחָד מֶלֶךְ אַשּׁוּר to wit the king of Assyria I will bring upon you; יְבִיאָה is governed by מֶלֶךְ.

18. בְּקֶצֶד constr. of קָצָה (§ 572. note) with prep. בְּ which takes the vowel () by § 670. 2.

19. וּבָאוּ comp. of בָּאוּ (which see v. 17.) and ו conv. pret. which has u by § 684. 3. a.—וְנָחֻהוּ pret. Kal of נָחַח with ו conv. pret. which here causes the shifting of the accent from the penult (p. 157) to the ultimate (§ 218).—בְּלֶגֶם see לְבָגִים Gen. 11: 6.—בְּנַחְלֵי הַבְּחֹת in the valleys of desolations, i. e. in the desolate valleys (§ 607. 2.).—וּבְנִקְיָן plur. constr. of נִקְיָן with prep. בְּ which takes () by § 670. 2. and ו conj. with u by § 684. 3. a.—בְּעִצְיוֹנִים plur. of the quadriliteral noun עִצְיוֹן (§ 542).—נְהַלְלִים pastures, plur. of the quadriliteral נְהַלֵּל.

20. עֲבָרִי plur. constr. of the Segholate עָבַר (§ 582. a.).—שְׁעָרִי constr. of שָׁעַר Dec. III. c., for שַׁעַר.

21. עֹגְלָהּ the young of an ox, meaning here a milch-heifer.—אֶחָד וּשְׁתֵּי־בָקָר וְשְׁתֵּי־צֹאן (if) a man preserve alive a milch-heifer and two sheep, meaning, if a man keep but a single cow and a couple of sheep: the numbers one and two are employed to denote fewness; the particle אִם if is to be supplied, see וְתֹאבְדוּ דֶרֶךְ Ps. 2: 12.

22. וְהָיָה then it shall be (that), here the conjunction ו, as is frequently the case, introduces the apodosis.—מִרְבֹּה a noun from the רָבַח root formed after the infinitive (§ 525) with prep. מִ which takes () by § 672.—מִרְבֹּה עֲשׂוֹת חֶלֶב from the abundance of the giving (lit. making) of milk, i. e. from the abundance of milk that will be given.—נֹתֵר part. Niph. of the יָתַר verb מִי.—בְּקֶרֶךְ in the midst of the land, for in the land.

23. שֶׁם for the Dagheesh in some editions inserted in ש see § 35.—כֶּסֶף בָּאֵלֶף כֶּסֶף (valued) at a thousand (shekels) of silver.

24. יָבֹא plur. of יָצָא (§ 575. 1. note) with def. art. and prep. בְּ (§ 670. 1.).—יָבֹא שָׁמָּה one shall come thither; the verb יָבֹא is here used impersonally.—וְשֵׁית the conjunction ו takes () by § 684. 3. b.

25. יִשְׁמְרוּ see the word Gen. 7: 19.—יִשְׁמְרוּ fut. Niph. מִ gutt.; the ו of the plur. term. is retained, and the vowel of the second radical restored (see וְשָׁמְרוּ Deut. 1: 17.).—The verse may be thus rendered: "And

all the hills that were weeded with the weeding-hook, (so that) there came not thither the fear of briars and thorns, shall become a range for oxen and a place trodden down by sheep."

No. XLI. Is. 8:1—23.

1. קח imp. Kal of לקח (§ 334).—גליון a noun formed from the לָהּ root גָּלַהּ by affixing the term. וָן (§ 539).—מָהֵר inf. Pi'el מָהֵר gutt. employed instead of the preterite.—מָהֵר שָׁלַל the *plunderer hastens*; the noun שָׁלַל *booty* is here used for אִישׁ שָׁלַל *man of booty, plunderer*, as in Judg. 5:30.—חָשׂ pret. Kal of חָשׂ.—בָּזַח pret. Kal of בָּזַח.

2. אָעִירָה fut. Hiph. of עָרַר with הָ parag.—נֶאֱמָרִים m. plur. part. Niph. נֶאֱמָר gutt.

3. נִחְדָּר נִחְדָּר see the words Ex. 2:2.

4. יִרָע see 7:16.—יִשָּׂא *one shall take*, i. e. there shall be taken away, fut. Kal of the שָׂא and לָא verb יִשָּׂא (p. 190).—חִיל constr. of חִיל (§ 569. d. note).—שָׁלַל constr. of שָׁלַל Dec. III. a.

6. מִי constr. of מִיָּם (p. 246).—לֵאמֹר *softly*, an adverb composed of the noun אָמַר and the prep. לַ (§ 664. 4.).—וּמְשֹׁשׁ *and (there was) rejoicing*, i. e. and they have rejoiced; a verbal noun employed instead of a verb.

7. מַעֲלָה part. Hiph. מַעֲלָה gutt. and לָהּ employed instead of the future.—כְּבוֹדוֹ *his glory*, meaning, his splendid warlike train, constr. of כְּבוֹד Dec. II. d. with pron. suff. וָ.

8. יִרָע fut. Hiph. of the שָׂא and לָא gutt. verb יִרָע f. plur. part. Hoph. of the שָׂא and לָא verb יִרָע plur. of כָּנַף with suff. 3 pers. m. sing. (§ 590. 2.).—וְהִיא מְשֹׁשׁ כְּנָפֶיהָ מִלֵּא-רָחֵב אֶרְצָה *and it shall be (that) the extensions of his wings (are) the filling of the breadth of thy land*, i. e. his expanded wings shall cover thy whole land.

9. רָעוּ imp. Kal of the עָרַר and עָרַר gutt. verb.—רָעוּ id. of רָעוּ with ו conj. which has () by § 684. 3. b.—מִרְחָקֵי plur. constr. of מִרְחָק (§ 575. 6. note).—הִתְאָוְרוּ וְרָעוּ *gird yourselves, yet tremble*; this is repeated for the sake of emphasis.

10. עָצָו imp. Kal of יָעַץ (§ 351).—תִּפְסֹר תִּפְסֹר (§ 100. 1. note), fut. Hoph. of the עָצָו verb עָצָו.

11. הִזְקָה constr. of הִזְקָה Dec. IV. 3. e.—בְּחֻזְקָה הַיָּד *with strength of the hand*, i. e. with a strong hand (see אֶחָד-כָּל-יָדָיִם Gen. 1:30.), meaning, in an impressive manner.—יִפְרֹגִי pret. Pi'el with suff. 1 pers. sing. (see § 475. note).—מְלִכָּה inf. constr. Kal of מְלִכָּה with prep. מִ.—וַיְסַרְנִי מִלִּבְכָּה *and he admonished me against walking*.

12. לא האמרין fut. Kal סָא with ך of the plur. term. retained.—לא האמרין say not, *A conspiracy, of all which this people say, A conspiracy*, i. e. do not call every thing a conspiracy which they call so.—וַיִּרְאוּ fut. Kal of יָרָא (§ 339).

13. יהוה צבאות אתו הקדושו *the Lord of hosts, him sanctify*; the words יהוה צבאות are placed at the head of the sentence for the sake of emphasis (see והסנה איננו אכל Ex. 3 : 2.).

14. לשני בתי ישראל plur. constr. of בֵּית (p. 245).—to both the houses (or families) of Israel, meaning, the descendants of Judah and Ephraim.—וּלְמוֹקֵשׁ a noun formed from the מָשׁ root יָקֵשׁ by prefixing מ (§ 518. 1.) with prep. ל and ו conj. which has u by § 684. 1.

15. נִקְשָׁה pret. Niph. of the מָשׁ verb יָקֵשׁ.—נִקְשָׁה for נִשְׁבָּה (§ 107. 2.).

16. צוֹר imp. Kal of צָרַר.—צָרַר a fem. noun formed from the צָר root by prefixing צוֹר by § 522. 2. b.).—לְמַדִּי imp. Kal מָדַע gutt.—לְמַדִּי plur. of לָמַד (§ 506) with suff. 1 pers. sing.

17. קָוִיתִי pret. Pi'hel of חָכַה (§ 449).—קָוִיתִי pret. Pi'hel לָהּ.

18. הַיְלָלִים plur. of יָלַד Dec. I. d., Class III., with def. art. not followed by Daghesh (§ 33. 1.).—מוֹפְתִים plur. of מוֹפֵת, which like מוֹשֵׁב rejects the ultimate vowel in forming the plural (§ 575. 5. note).—מֵעַם from, see the word 7 : 11.

19. יִדְעֵנִי plur. of יָדַע (§ 550), a noun formed by adding the terminations וֹן (§ 513) and יִי (§ 515. 3.).—מַצְפָּצִים m. plur. part. Pi'hel of צָפַף (§ 403).—מַהֲלֵיגִים m. plur. part. Hiph. of הָלַךְ.—וְלֹא-עַם וְגו' (answer) *should not a people, &c.*; supply the verb הָעֲנֵה *answer ye*.—אֵל הַמְּתִים on account of the living (shall we consult) *the dead?* supply נִדְרֵשׁ.

20. לְחֹרֶה וּלְחֹרֶה *by the law and by the testimony* (I affirm).—אֲשֶׁר שָׂחָר *that there shall not be to it any dawn*, i. e. that they shall enjoy no prosperity; the pronominal suffix agrees formally in the singular with עַם *people* understood.

21. וְעָבַר בָּהּ *and it shall pass through it*, i. e. the people shall pass through the land; for the accent on the penult of עָבַר see בּוֹ Ps. 22 : 9.—נִקְשָׁה part. Niph. לָהּ.—הִתְקַצָּה pret. Hithp. with () instead of () under the second radical (§ 250).—וּבְאַלְהֵיהֶם constr. of אֱלֹהִים with suff. 3 pers. m. sing., prep. בּ (see בְּאַלְהֵיהֶם Gen. 3 : 5.), and ו conj. (§ 684. 3. a.).—לְמַעְלָה *upwards* (§ 669).

22. מִעֵתָּה Dec. II. d., a noun formed from the עָתָּה root עָתָּה by prefixing מִ (§ 522. 2. a.).—מַעֲרָה *darkness of oppression*, i. e. oppressive darkness (§ 607. 2.).—וְאֶפְסָה the conjunction ו takes () by § 684. 3. b.

23. מוֹצֵק, מוֹצֵק nouns formed from the עוץ roots עוץ and צוץ (§ 523). — $\text{כִּי לֹא מוֹצֵק לְאֲשֶׁר מוֹצֵק לָהּ}$ but *there shall not (always) be darkness to that which there is (now) oppression to it*, i. e. the land which is now oppressed shall not always remain in darkness. — בְּעֵת הָרִאשׁוֹן at the first time, i. e. at first, formerly. — הִקְלִיב pret. Hiph. of קָלַל , for הִקְלִיב (§ 413). — $\text{הִקְלִיב אֶרְצָה זְבוּלֹן}$ he made contemptible the land of Zebulun, i. e. he brought the land of Zebulun into contempt. — וְהָאֲחֵרֹן but (at) the latter (time), i. e. in time to come; supply בְּעֵת . — הִקְבִּיר he will make (them) honourable, i. e. he will cause them to be honoured; supply אֹתָן (see $\text{וַיְבֹרֵךְ אֱלֹהִים}$ Gen. 2 : 19.). The verb הִקְבִּיר is here placed in direct opposition to הִקְלִיב .

No. XLII. Is. 9 : 1—20.

1. הִלִּיכִים act. part. Kal agreeing in the plural with the collective עַם , see לִי Ex. 1 : 10. — רְאוּ they shall surely see, pret. Kal used instead of the future to add force to the prophecy (see וְהוֹצֵאתִי Ex. 6 : 6.). — צִלְמוֹת comp. of צָל and מָוֶה (see § 548).

2. הִרְבִּיתָ pret. Hiph. of the רָבָה verb לָהּ. — $\text{תוֹן לֹא הִגְדִּילָהּ הַשִּׂמְחָה}$ thou hast not increased the joy; or, by taking לֹא for לָהּ , we may read interrogatively, *hast thou not increased the joy?* which accords better with the context: but the reading of לִי for לָהּ given in the margin is still preferable, which makes, *thou hast increased its (the people's) joy*. — לִפְנֵיךָ before thee, see לִפְנֵיךָ Ps. 22 : 30. — $\text{בְּשִׂמְחָה בְּקִצִּיר}$ like the rejoicing in harvest; the first noun is in the construct state, see בֹּרֵךְ Ps. 2 : 12. — יִגְדְּלוּ fut. Kal. — עַל בְּדִלְקָם in their dividing, i. e. when they divide, inf. constr. Pi'el with pron. suff. בְּ , which causes the rejection of the () of the second radical (§ 479), and prep. בְּ .

3. סִבְלֵי constr. of סִבֵּל formed after the inf. Pu'hal (§ 508) with pron. suff. לֵי . Gesenius states the absolute form of the noun to be סִבֵּל (see his Lexicon), and Ewald (Gram. § 332) סִבֵּל ; but as the arguments of neither appear sufficiently conclusive, we have preferred adhering to the etymology of Kimhhi (Michlol, fol. 54. b.). — שִׁכְמוֹ constr. of שִׁכֵּם with asyllabic pron. suff. לֵי , on the reception of which the short vowel of the second radical is rejected (§ 104. 2.), and the () of the first then changed into () (§ 104. 4. b.). — $\text{אֶת־עַל סִבְלֵי וְאֶת־מִטְּהַם שִׁכְמוֹ}$ the yoke of its (the people's) burden and the rod of its shoulder, i. e. the yoke which they bear and the rod with which their shoulders are struck. — וְהִחֲזִיקָהּ pret. Hiph. of the חָזַק gutt. and עָלַהּ verb חָזַק (§ 413). It will be observed that in this sentence, which commences with the particle כִּי , the

accusatives are placed *before* the verb by which they are governed.—
 כיום מדין *as (on) the day of (the battle of) Midian*, narrated Judg. 7 : 8
 —25.

4. כָּל־סָאן סָאן *every sandal of a sandal-wearer*, i. e. every soldier's sandal.—מְגֹלְלָהּ fem. part. Pi'el עָלָהּ.—וְהָיְתָה then it shall be, pret. Kal לָהּ with ו conv. pret. (§ 219), and agreeing in the fem. sing. with the nearest subject שְׂמָלָה (see וַיַּחַבְבָּהּ הָאֵרֶם וְאֶשְׁחֹר Gen. 3 : 8).—The whole verse may be thus rendered: "For every sandal of the soldier (worn) in the tumult (of war) and (every) garment rolled in gore shall then become a burning (and) fuel for fire," scil. because no longer needed.

5. נִהַן pret. Niph. פָּנָה.—וְהָיָה fut. Kal of הָיָה with ו conv. (§ 466).—וּיקרא שְׁמוֹ *and one shall call his name*, i. e. his name shall be called.—אָבִי constr. of אָב (p. 245).—אֲבִיר־עַד *Father of eternity*, i. e. eternal Father (§ 607. 2.).

6. מְרַבֶּה constr. of מְרַבֵּה (§ 572. note) with prep. ל; some editions have מ, see § 5. note.—מִמְלִיכָתוֹ comp. of מִמְלָכָה constr. of מְמַלְכָּה and pron. suff. ו (see וּמִמְלִיכָתָהּ Gen. 12 : 1.).—דִּכְיוֹ inf. Hiph. of the עָנָה verb כָּנָה.—סִפְדָּהּ inf. constr. Kal עָנָה gutt. with pron. suff. הָ, on the reception of which the second radical loses its vowel (§ 104. 2.), and the first consequently takes () (§ 104. 4. c.); or it may be considered as a noun סִפְדָּה like זָקֵן, the latter of which Gesenius has inserted in his Lexicon, but not the former.—וּבְצִדָּקָהּ see וּבְצִדְקָהּ Gen. 1 : 27.; ו conj. takes ו by § 684. 3. a.—זֹאת *this thing*, see מִדֵּי־זֹאת Gen. 3 : 13. and § 35.

8. כָּלֵּו *every one*, see the word 1 : 23.—בְּגֹאֲרֵה וְגו' (who speak) in *pride*, &c.; supply יִדְבְּרוּ.

9. לִבְנִים plur. of the fem. noun לִבְנָה (§ 557).—נִפְלוּ, נָפְלוּ in both verbs the second radical has () by § 107. 2.

10. צָרִי constr. of צָרִים plur. of צָר (§ 575. 2. note).—יִסְכְּסֶנָּה fut. Pi'el of סָכַן (§ 403).

11. מִקְדָּם, מִקְדָּם lit. *before, behind*; i. e. on the east, on the west (see מִקְדָּם Gen. 2 : 8.).—בְּכָל־צֶדֶד *on every side*.—שָׁב pret. Kal of שׁוּב.—לֹא שָׁב אָמֹר *his anger has not returned*, i. e. has not subsided.—נִטְּחָהּ fem. pass. part. Kal of נָטַח.

12. הִמְקִדּוּ part. Hiph. of נָכַד (p. 190) with pron. suff. הֵי, which causes the rejection of the third radical (§ 489), and def. art. הָ.

13. וַיִּכְבְּרָהּ fut. Hiph. with ו conv. (§ 216).—אֲגַמּוֹן a noun formed by affixing the term. וָן (§ 513).—רֹאשׁ וְזֵנֶב כְּפָה וְאֲגַמּוֹן—*head and tail, branch and bulrush*, meaning, prince and peasant, rich and poor.—יוֹם־אֶחָד (in) *one day*, supply the prep. בְּ.

14. נְשׂוֹא־פָנִים *elevated in appearance*, i. e. respectable, honourable.—מִירָה part. Hiph. of the פָּיָה and לָהּ verb יָרָה (p. 189).

15. מַאֲשֵׁרִי m. plur. constr. part. Pīhel; in some editions שׁ is without Daghes forte by § 33. 1.—מִזְעִים m. plur. part. Hiph. of מָעַד. *הָעַד*.

16. בְּדוּרֵי plur. of בָּדוּר, a noun formed after the inf. Pīhel (§ 507), the short vowel () being retained before הו (§ 85. 2.), with suff. 3 pers. m. sing.—יִרְחֹם fut. Pīhel of רָחַם (§ 292).—מָרַע part. Hiph. of the עָרַע verb מָרַע with () under the first radical (§ 415), which is lengthened into () by § 107. 1.

17. יָצַת fut. Kal of יָצַת (§ 349). סָבֵךְ plur. constr. of סָבַךְ; כ; ס; סָבֵךְ without Daghesh lene by § 41.—נֹאֲרֹת עָשָׁן (like) *the ascending of smoke*, supply the prep. בּ.

18. יִתְחַשׂ it is darkened, pret. Niph. of חָשַׁם = חָתַם to seal or shut up, hence to darken.—אִישׁ אֶל אֶחָיו לֹא יִחַמְלוּ and they shall not spare each man his brother, i. e. no man shall spare his own brother; see Gen. 11: 3., where אִישׁ is construed in a similar manner with a plural verb.

19. יֹאכַל it (the people) shall devour, and they shall not be satisfied; the first verb agrees with עַם in the singular as a singular noun, and the second in the plural as a collective (see לֹא Ex. 1: 10.).—אִישׁ יֹאכַל see verse preceding.

20. מִנְשֵׂה אֶת־אֶפְרַיִם *Manasseh* (shall devour) *Ephraim*; supply יֹאכַל from the preceding verse.

No. XLIII. Is. 10: 1—34.

1. הִזְקִיק interjection of threatening (§ 692).—הִזְקִיקִים act. part. Kal with def. art. which before הו retains its short vowel () (§ 629. 1.).—הִזְקִי plur. constr. Dec. III. a. of הִזְקָה.—חֻקֵּי אִינוּקִי iniquitous decrees (§ 607. 2.).—וּמִכְתָּבִים עֲמַל כְּתָבוֹ and (woe to) *the scribes* (who) *diligently prescribe trouble*; supply the relative אֲשֶׁר, which in poetry is not unfrequently omitted (compare הִידָה לֹא וּנְפֹשׁוֹ Ps. 22: 30.).

2. נָטָה inf. constr. Hiph. of the נָטָה and לָהּ verb נָטָה (p. 190) with prep. לָּ. לָּגֹזֵל inf. constr. Kal with prep. לָּ which has () by § 670. 2.—מִשְׁפָּט plur. constr. Dec. II. c. of עָנִי plur. constr. of עָנִי, which see Ps. 22: 25.—לְהִידָה inf. constr. Kal of הִידָה with prep. לָּ (§ 466).—שָׁלַל the noun שָׁלַל with pron. suff. בָּם (§ 590. 2.).—יִבְזֹוּ that they may despoil, fut. Kal of the עָרַע verb בָּזָה, employed subjunctively (see וְהִינֵק Ex. 2: 7.).

3. מִהֲתַעֲשֶׂה the point in הו is Daghesh forte (see § 640. 1.).—אֵינִי fut. Kal of אָנָּה where? the adverb אֵינִי with הו parag.

4. בִּלְתִּי כָרַע וְגו' that each one may not bow down, &c.; we have here an enallage personarum, see Ps. 22: 26.—אֶסֶר one captured, a

prisoner, a noun formed after the inf. Pīhel (§ 507) with a passive signification.—יָפְלוּ see the word Ps. 45 : 6.

5. בִּידֵם *in their hand*, i. e. before them, in their sight.—וְמִשְׁדֵּה־הוּא *and he is the rod of my wrath before them*; here the noun וְמִשְׁדֵּה is separated by synchysis from the noun מִשְׁדֵּה to which it belongs (see וְהַמְבִּיל הִיָּה מִיָּם וּגו' Gen. 7 : 6.).

6. אֲשַׁלְחֵנּוּ fut. Pīhel with suff. 3 pers. m. sing. and נ epenthetic (§ 484. 1.).—אֲצַנְנֵנּוּ id. of צָנָה (see § 489).—לְבֹז inf. Kal of בָּזַז with prep. ל which takes the vowel () by § 671.—וְלִשְׁמֹד inf. constr. Kal עִי (p. 162) with pron. suff. 1, prep. ל, and ו conj. with u by § 684. 1.—וּלְשִׁמּוֹ מִרְמָס כְּחֶמֶר חֹצוֹת *and to tread them down as the mire of the streets*, i. e. to tread them down as the mire of the streets is trodden down; the verb שִׁים here governs two accusatives, as in Gen. 28 : 18.

7. כִּי לְהַשְׁמִיד בְּלִבּוֹ *for (only) to destroy (is) in his heart*, i. e. his purpose is merely to destroy.

8. שָׂרֵי constr. of שָׂרִים plur. of שָׂר (§ 575. 2. note) with suff. 1 pers. sing.—יַחְדָּם *all together* (see § 664. 3.).

9. הֲלֵא כַכְרַמִּישׁ כָּלְנוּ (is) *not Calno like Carchemish?* meaning, have I not subdued Calno as well as Carchemish?—אִם־לֹא (an non?) *is not?* i. q. הֲלֵא.

10. כַּאֲשֶׁר מִצָּחָה יָדִי ל' *as my hand reached to*, i. e. in like manner as I obtained possession of.—מַמְלָכוֹת constr. of מַמְלָכָה Dec. II. b. plur. of מַמְלָכָה.—מִירוּשָׁלַם וּמִשְׁמָרוֹן (so shall it reach to the idols) *of Jerusalem and of Samaria*.

11. לְאַלְלִיָּה plur. constr. of אָלַל with pron. suff. 1 and prep. ל which has () by § 670. 2.

12. מַעֲשָׂה the noun מַעֲשֶׂה with pron. suff. 1 (see עֲלֵהוּ Ps. 1 : 3.).—אֶפְקֵר עַל־פְּרִי־גִדְלֵךְ לִבְב־מֶלֶךְ (he says) *I will punish the fruit of the king's greatness of heart*, i. e. his pride and blasphemy.—תִּפְאָרְתָּה constr. of תִּפְאָרָה (§ 573. c. note).—רֹם עֵינָיו *the elevation of his eyes*, i. e. his pride.—תִּפְאָרְתָּה רֹם עֵינָיו *the boasting of his pride*, i. e. his proud boasting; see כָּלִי מִלְחָמָתוֹ Deut. 1 : 41.

13. אֶסִּיר fut. Hiph. of סָוֵר.—בִּנְיָוֹתַי for בְּנֵינֹתַי (§ 100. 1. note) pret. Niph. of בִּין.—שֹׁשְׁתִּי this may be considered either as the act. part. Kal of שָׁשָׂה = שָׂסָה (§ 73. 1. d.) with the affirmative of the first pers. sing. (see מִשְׁתַּחֲוִיָּהם § 462), or as the pret. Kal of שָׁשָׂה = שָׁשָׂה (see §§ 384, 418) with () under the third radical by § 107. 2.—אֶרִיר fut. Hiph. of יָרַד (p. 139).—בְּאַבִּיר for בְּאַבְּיִר (§ 88. 3.).

14. בְּאַחֶתָּה inf. constr. of חָלַל (§ 569. d. note) with prep. ל which takes () by § 670. 2.—נָסָה constr. Kal נָסָה (§ 269) with prep. ב which takes () by § 670. 2.—

בִּיצִים for עֲזֻבוֹת f. plur. pass. part. Kal agreeing with the noun, which, although ending in ים, is feminine (§ 557).—אֲנִי אֶסְפְּרִי *I myself have gathered*; the pronoun אֲנִי is employed for the sake of emphasis, see הוּא נִזְכָּר-לִי Gen. 3:12.—מִצְפֶּנֶת see the word 8:19.

15. גִּירָן fut. Hithp. ל' gutt. with ה' interrog. (§ 641).—אֲרִי־נֶשֶׁר a quadriliteral noun formed by affixing the liquid נ (§ 545).—מִשּׁוֹר a noun formed from the שׁ root נֶשֶׁר by prefixing מ denoting the instrument (§ 517).—מְנִיפּוֹ part. Hiph. of the נוּ verb נוֹף with pron. suff. ו', which causes the rejection of the () of the preformative (§ 104. 1.).—הִנִּיף inf. constr. Hiph. of נוֹף with pron. suff. ו'.—מְרִימֵי־וֹד m. plur. constr. part. Hiph. of רוּם with suff. 3 pers. m. sing.—לֹא־עֵץ *a no-wood*, i. e. what is more than a mere block of wood; a man.—שֶׁבַט אֶת־מְרִימֵי וֹד like *a rod's shaking those who raise it, like a staff's raising a no-wood*, i. e. as though a rod should wish to brandish those who take it up, or a staff to take up a man.

16. מִשְׁמָנִי constr. of מְשָׁמִים plur. of מִשְׁמֵן (like מְרַחֵם, § 575. 6. note).—רִזּוֹן a noun formed from the רוּז root רוּזָה by affixing the term. note).—יָקַד fut. Kal of the יָקַד verb with () for () under the second radical. (§ 539).—יָקַד *burning*, a noun formed after the infinitive construct (§ 502).—בִּיקָדוֹ the same noun with prep. ב; this latter takes the vowel (), in which י then rests, by § 97. 2. a.

17. וְהָיָה אֹרֶךְ יִשְׂרָאֵל לְאֵשׁ *and the Light of Israel shall become a fire*, see וְהָיָה לְנֶפֶשׁ חַיָּה Gen 2:7.—שִׁיתָ constr. of שִׁיתָ with pron. suff. ו'.

18. יָעִיר see וְעָמִי v. 6.—כְּרָמֶיךָ the quadriliteral noun כְּרָמָל formed from the noun כְּרָם by affixing the liquid ל (§ 545), with assyllabic pron. suff. ו', which occasions the shortening of the final () into () (see מִאֲדָם Ps. 40:11.).—בָּשָׂר מִנֶּפֶשׁ וְעַד בָּשָׂר *both soul and body*, see עַד מִאֲדָם Gen. 7:23.—כְּמִסַּס inf. constr. Kal with prep. כ, see לְגִזֹּל v. 2.—וְהָיָה כְּמִסַּס נָסֵס *and it shall be like the pining away of a sick man*.

19. מִסְפָּר יֵהְיוּ *they shall be a number*, i. e. a quantity easily determined, a few.—יִכְחָבֶם fut. Kal with suff. 3 pers. m. plur. (p. 197).

20. לֹא־יִוָּסֶף fut. Hiph. of יָסַף.—מִבְּהֵמָה see the word 9:12.—עַל־מַכְהוֹ *the remnant shall not add again to rely upon its striker*, i. e. they will no longer rely upon him who has made such slaughter among them.—בְּאַמָּתָם the prep. ב takes () by § 670. 2.

22. שָׁאֵר יָשׁוּב בּוֹ *a remnant shall return in it* (the people), i. e. only a remnant of them shall return.—כִּלְיוֹן from כָּלָה, see גִּלְיוֹן 8:1.

23. וְנִחְרְצָה (it is) *decreed*; this is inserted parenthetically.

24. יִכָּבֵד fut. Hiph. of כָּבַד (p. 190) with suff. 2 pers. m. sing. in pause with ה' parag. (§ 484. 2.).—מִשְׁהָה the noun מִשְׁהָה with pron. suff. וְהוּא (see עֲלֵהוּ Ps. 1:3.).—יִשָּׂא fut. Kal of נָשָׂא (p. 190).

25. חֲבִלֵיהֶם the accent is shifted back to the penult by § 60.—חֲבִלָּה a fem. noun (§ 494. I. 2.) formed from the חָלָה root בָּלָה by prefixing ח (§ 537) with pron. suff. הֶם .

26. עֹרֵר pret. Pi'hel עֹרֵר constr. of מָכַד from the מָח and לָהּ root נָכַד (see § 517) with prep. כִּי . וְנִשְׂאוּ pret. Kal with pron. suff. ו and ו conj. with ו by § 684. 1.

27. יָסוּר fut. Kal עֹרֵר see the word 9 : 3.—עֵל the noun על with pron. suff. ו (see מִעֲדֵי Ps. 43 : 2.).—וְעַל חֶבֶל מִפְּנֵי-שֶׁמֶן and the yoke shall be destroyed because of fatness, meaning, the unusual thickness of the oxen's neck produced by excessive fatness will cause the bursting of the yoke ; the prosperity of Israel is here represented by the fatness of an ox.

28. כָּלִיו plur. of כָּלִי with suff. 3 pers. m. sing. (p. 246).

29. גִּבַּע מִלּוֹן לָנוּ pret. Kal of the לוֹן verb לוֹן.—גִּבַּע (is) an inn (where) they lodge.—נָסָה pret. Kal of נָסָה .

30. צִדְּלִי imp. Pi'hel צִדְּלִי (see רָחַצְתִּי I : 16.).—בַּת-גָּלִים Daughter of Gallim, see § 494. II. 1. b.—לַיִשָּׁה at Laish, the prop. noun לַיִשׁ with ה local (§ 643).—עָנִיָּה fem. of עָנִי from עָנָה (§ 533).

31. הִעֲרִיעָה pret. Hiph. of the עָרַע verb עָרַע .

32. יִנָּסֶף for יִנָּסֶף fut. Pi'hel of נָסַף .

33. פִּאֲרָה for פִּאֲרָה by § 68. 3.—רִמֵּי m. plur. constr. act. part. Kal of the עָרַע verb רִמָּה .—גִּדְּעִים for גִּדְּעִים, m. plur. pass. part. Kal.

34. נָקָה pret. Pi'hel with () under the second radical (§ 238).—בְּבַרְזֶל with the iron, i. e. with the axe.—לֵבָנוֹן Lebanon, i. e. the trees or cedars of Lebanon. The omission of a word in the construct which can readily be supplied is not of unfrequent occurrence in Hebrew poetry.—יָפֹל fut. Kal of נָפַל (§ 328).

No. XLIV. Is. 11 : 1—16.

1. מִשְׁרָשָׁיו (mish-shō-rā-shāw, § 24. 2. a.) plur. constr. of the Segholate שָׁרַשׁ with suff. 3 pers. m. sing. and prep. מִן .

2. נָתַה act. part. Kal of the עָרַע verb נָתַה, which is distinguished from the preterite by the accent on the ultimate (see § 59).

3. וְהִרְיָהּ and his delight (shall be), inf. constr. Hiph. of רָיָה, with pron. suff. ו which causes the rejection of the () of the preformative by § 104. 1., and ו conj. which takes () by § 104. 4. c.—מִרְאָה constr. of מִרְאָה (§ 572. note).—אֲזַנֵּיב constr. of אֲזַנֵּיב (which see Ps. 40 : 7.) with suff. 3 pers. m. sing. —יִכְיֶה fut. Hiph. of the מָח and לָהּ gutt. verb יָכַח .

4. יָבֹחַ plur. of יָבַח Dec. I. *b.*, Class I.—הִכִּיתָ pret. Hiph. of יָכַח .
—עָנִי Dec. III. *a.* plur. constr. of עָנָה—הִכִּיָּה pret. Hiph. of the כָּח and
לָהּ verb יָכַח (p. 190).—פִּירִי constr. of פָּרָה with suff. 3 pers. m. sing.
(p. 246).—יָמִיתָ fut. Hiph. of יָמָה .

5. הִלְצִי, מִתְחַנֵּי constr. of the dual nouns מִתְחַנֵּים and הִלְצִים with
suff. 3 pers. m. sing.

6. הָיָה pret. Kal of הָיָה—יִרְבֶּץ fut. Kal of the intransitive verb יָרַב ,
with () for the vowel of the second radical (§ 228), which is lengthened
into () by § 107. 1.

7. וְרַב the conj. ו takes () by § 684. 3. *b.*—תִּרְעִינָה fut. Kal of תָּרַע .
—יִלְדִּיהֶן Dec. III. *a.* plur. constr. of יָלַד with suff. 3 pers. f. plur. ; י is
without Daghes lene by § 41.

8. שָׁעֵשׂ pret. Pihel of שָׁעַע (§ 403).—חָרָה for חוּרָה (§ 100. 1. note).—
צַפְנִיָּה a noun formed by adding וְנִי (see יִדְעָנִים 8:19.).

9. יָרַע fut. Hiph. of יָרַע—יָדָה אֲחִידָה—*knowing Jehovah*, i. e.
the knowledge of Jehovah ; a verbal noun construed as an infinitive.—
מִכְסֵּים m. plur. part. Pihel of כָּסָה .

10. יִדְרֹשׁ the vowel of the second radical is restored by § 107. 2.—
מִנְיָחָהּ constr. of מִנְיָחָהּ a fem. noun formed from the נִיח root
נִיחַ by prefixing מִ (§ 522. 2.) with pron. suff. 1.—וְרֵחוֹ כְּבוֹד—
and his rest shall be glory, i. e. *glorious* (see חוּדִי וְבוֹדִי Gen. 1:2.).

11. יוֹסִיף אֲדֵנִי שֵׁנִית יָדוֹ *the Lord shall add a second time* (to stretch
forth) *his hand*, i. e. the Lord shall again stretch forth his hand a second
time ; שָׁלַח or שִׁלַּח (see לֹא אֶסָּף לְקַלֵּל Gen. 8:21.).—לִקְנוֹת
inf. constr. Kal of קָנָה with prep. לְ (§ 670. 2.).—יִמְאִי plur. constr. of
יָאָה with prep. מִ (§ 672) and ו conj. (§ 684. 3. *a.*).

12. נִדְחֵי m. plur. constr. of נִדָּה part. Niph. of the נָח verb נָח ; י is
without Daghes forte by § 33. 1.—נִפְצוֹתֵי for נִפְצוֹתֵי f. plur. pass. part.
Kal.—בְּנִסּוֹת Dec. III. *a.* plur. constr. of בָּנָה ; ס is without Daghes
lene by § 41.

13. יָצָר pret. Kal of יָצַר—יִבְרָתוֹ for יִבְרָתוֹ by § 107. 2.—יָצָר
fut. Kal of יָצַר .

14. עָפוּ pret. Kal of עָפָה—בָּהֶם constr. retaining the form of the
absolute, for בָּהֶם (see § 571. *b.* note).—עָפוּ בְּכֻחַ פְּלִשְׁתִּים *they shall fly*
upon the shoulders of the Philistines, i. e. they shall rush along their
coasts.—יָמָה *westwards*, see the word Gen. 28:14.—יָבֹז fut. Kal of
בָּזָה.—בְּזוֹ אֶדְוֶם וּמוֹאָב מִשְׁלֹחַ יָדָם—*Edom and Moab (shall be) the stretching*
forth of their hand, i. e. they shall become their prey.—מִשְׁמַעְתָּם the
noun מִשְׁמַעְתָּהּ with the Segholate ending יָהּ for תָּהּ (see חוֹלְעֵת Ps.
22:7.) and pron. suff. 3. (see מִלְּאֲכָהּ Gen. 2:2.).—וּבְנֵי עַמּוֹן מִשְׁמַעְתָּם—
and the children of Ammon (shall be) their obedience, i. e. shall be obe-
dient to them, shall obey them.

15. הַנָּהָר pret. Hiph. of נָהַר.—הַנָּהָר *the river*, i. e. the Euphrates. The definite article is frequently prefixed to an appellative noun to designate some well known object (compare הַבַּיִת Ex. 2:15.).—בְּעֵינַי for בְּעֵינַי, before the guttural ע, which should have (), the prep. בְּ takes () by § 670. 2.—וְהִכְדּוּ pret. Hiph. of נָכַד (p. 190) with pron. suff. הוּ (see § 489).—וְהִכְדּוּ לְשִׁבְעָה נְחָלִים *and he shall smite it into seven streams*.—וְהוֹדִירֵךְ בְּנַעֲלִים *and he shall cause (them) to pass in shoes*, i. e. dry shod (see וַיֵּבֶא אֱלֹהֵי-אָדָם Gen. 2:19.).

16. בָּיּוֹם עָלָתוֹ inf. constr. Kal of the ע gutt. and עָלָה verb לָהּ *going up*, i. e. when the Israelites went up.

No. XLV. Is. 12:1—6.

1. אֶחָד see the word Ps. 43:4.—יִשָּׁב fut. apoc. Kal of שָׁב (§ 385).—תִּנְחַמְנִי fut. Pi'hel of נָחַם (§ 292) with suff. 1 pers. sing.

2. עָזִי = עָזִי the noun עָז with pron. suff. י; here the Hholem is shortened only into its corresponding Kamets Hhatuph (see עָזָה Ps. 110:2.).—זִמְרָה fem. noun ending in ה־ for זָה (§ 494. I. 2.).

3. מַעֲרִיבֵי constr. of מַעֲרִיבִים Dec. II. b. plur. of מַעֲרִיב (see מַעֲלֵלֵיכֶם 1:16.).

4. הוֹדִיר imp. Hiph. of יָדָה (p. 189).—הוֹדִירֵךְ id. of יָדָה.

5. עָשָׂה כִּי נִאֲמָה עֲשֵׂה *for he has done excellence*, i. e. excellent things (see תָּהוּ וְבָהוּ Gen. 1:2.).—מִוִּדְעָה fem. sing. part. Hoph. of יָדָע, agreeing with the following זָאת, which is employed instead of a neuter (see the word Gen. 3:12.).

6. צִדְדִּי imp. Pi'hel ע' gutt. (see רָחַצוּ 1:16.).—רָחֵץ imp. Kal of רָחַץ with ו conj. which has () by § 684. 3. b.—בְּקִרְבֶּךָ the Segholate קָרַב with pron. suff. יְךָ (§ 591) and prep. בְּ.

No. XLVI. Is. 40:1—31.

1. נְחַמְּנוּ imp. Pi'hel ע' gutt. This word is repeated in order to give emphasis to the exhortation here made to God's prophets.

2. נְדַבְּרוּ לִבְּרֹא עֲלֵי-לֵב *speak to the heart of*, i. e. comfort.—נִשְׁמָחוּ pret. Niph. לָהּ.—נִשְׁמָחוּ constr. of נִשְׁמָחוּ Dec. II. b. plur. of the fem. noun נִשְׁמָחָה (§ 494. I. 2.), for נִשְׁמָחוּ (§ 89. 2.), with suff. 3 pers. f. sing.

3. פָּנּוּ imp. Pi'hel of פָּנָה.—פָּנּוּ קוֹל קוֹרֵא בַּמִּדְבָּר וְגו' *a voice (is) crying, In the wilderness prepare ye a way for Jehovah*.

4. יָאֵל for יָאֵל constr. of יָאֵל (see § 569. d. note).—יִשְׁעֵלֵךְ fut. Kal of the intransitive verb שָׁעַל in pause (see יִרְבֹּץ 11:6.); as the two

subjects of this verb are of different genders, it is put in the masculine (see וַיְהִי Gen. 2:25.).—הַדֶּקֶב the def. art. takes () by § 629. 2.

5. רָאוּ pret. Kal of רָאָה, agreeing in the plural with מָשָׁר here employed collectively.

7. יָבֵשׁ pret. Kal intrans. (§ 133).—כִּי רוּחַ יְהוָה נִשְׁבָּה בּוֹ when the wind of the Lord (i. e. the hot east wind) blows upon it.—אֲכֵן truly, see the word Gen. 28:16.—הָעָם this people, i. e. the Babylonians.

9. עָלִי imp. Kal of עָלָה.—עָלִי-לֶךְ go thou up, see לֶךְ-עָלִי Gen. 12:1.—מִבְּשָׂרָה fem. part. Pi'hel (§ 494. I. 2.) agreeing with צִיּוֹן (see § 494. II. 1. b.).—הִרְיָמִי imp. Hiph. of הִרְיָא for הִרְיָאִי (§ 107. 2.) fut. Kal of הִרְיָא constr. of הִרְיָא plur. of הִרְיָא (§ 575. 1. note).

10. בּוֹחֵק יבוא (Fr. *il viendra en homme puissant*) as a strong one he shall come, see Ges. Lex. בּוֹחֵק act. part. Kal agreeing with זָרַע which is feminine by § 494. II. 1. c.—שָׂכָרוֹ his reward, i. e. the reward which he gives.—פְּעֻלָּתוֹ his recompense, which may here be taken in a bad sense to denote punishment, as פָּעַל Is. 5:12, Hab. 1:5, thus forming an antithesis with the word שָׂכָרוֹ. The entire clause would then read: "Behold, his reward (for his people) is with him, and his punishment (for his enemies) is before him."

11. מְלָאִים plur. of מְלֵא from the מָלָה root מָלָה (§ 533), for מְלֵאִים (§ 97. 3.).—יִשָּׂא fut. Kal of נָשָׂא (p. 190).—עֹלֹת suckling-ones, here milch-ewes, fem. plur. act. part. Kal of עָלָה.—יְהִלֵּי fut. Pi'hel of הִלָּה (§ 292).

12. שְׁעָלוֹ (shó-'aló) the Segholate שָׁעַל with pron. suff. ו (see רְחֹבָה Gen. 6:15. and § 22).—וְכָל pret. Kal of כָּל with ו conj.—שְׁלֵשׁ for שְׁלִישׁ third, the name of a measure, probably the seah (סָאָה), which was one third of an ephah (אֵפָה)—מֵאֲזֵנִים a dual noun (§ 563. 2.) formed by prefixing מ to denoting the instrument (§ 509).

13. יוֹדִיעֵנּוּ fut. Hiph. of יָדַע with pron. suff. ו. וְיָדַע Dec. IV. d. with pron. suff. ו. וְיָדַע Hiph. of יָדַע with suff. 3 pers. m. sing. and ו epenthetic (§ 484. 1.).—וְאִישׁ וְאִשָּׁה and (what) man teaches him his counsel, i. e. who gives to God his advice.

14. נִצְיָן pret. Niph. of יָצַן.—וְיִבְינְהוּ fut. Hiph. עִי with pron. suff. הוּ, which causes the rejection of the () of the preformative by § 104. 1., and ו conv.; meaning, so that he instructed him, see וְיִבְינְהוּ Ex. 2:7.

15. מְדַלִּי the noun מְדַל from the מָלָה root מָלָה (§ 533) with prep. מ. מְדַלִּי fut. Kal of מָלָה (§ 328).

16. מֵרִי constr. of מֵרִי like מֵרִי constr. of מֵרִי (see v. 4.).—מֵרִי inf. Pi'hel ע gutt.—אֵין דִּי בֵּרִי is not sufficient for burning, scil. the victims.

17. מֵאֵפֶס the prep. מ has () by § 672.: by taking מ as the sign of the comparative (§ 608) we may render, (less) than nothing; or, as a simple preposition, (coming) from nothing, and hence nothing in them-

selves.—וְהָיוּ the noun. הָיוּ (which see Gen. 1:2.) with ו conj. which has () by § 684. 3. b.

18. הָיוּ פִּהֶל fut. Pi'hel of דָּמָה with ה changed into י (§ 451) and the ך of the plur. term. retained.

19. יִרְקֶנֶה fut. Pi'hel with suff. 3 pers. m. sing. and נ epenthetic (§ 484. 1.).—וְהָיוּ כְּסָף צוּרֹת and chains of silver he (is) casting, i. e. he makes for it silver chains. It is worthy of remark, that the first verb in this verse is put in the preterite tense, the second in the future, and the third in the participial form; by which is expressed with great precision the order in which each operation was performed.

20. הָיוּ הַמֵּסֶכֶן תְּרוּמָה the poor (as to) a gift, i. e. he who is poor in gifts, who cannot give much.—לְהִכִּין inf. constr. Hiph. of the עו verb with prep. ל. יָמוּט fut. Niph. עו.

21. הָיוּ הַיְּהוּדִים pret. Hoph. of נָגַד. יָדַע fut. Kal of הָיוּ. Hiph. of בָּרָא plur. constr. of the fem. noun מוֹסְדָּה formed from the יָסַד root by prefixing מ (§ 518. 1.).

22. הָיוּ הַיֹּשֵׁב who sits (see הִסְבֵּב Gen. 2:11.). The prophet here resumes the thread of his argument, which he had dropped at the close of verse 18, to expatiate on the folly of idolatry.—וְהָיוּ הַיֹּשֵׁב fut. Kal with pron. suff. הֵם; the second radical has (), see הָיוּ דִּמְעָה Deut. 1:17.—לְשִׁבָּה inf. constr. Kal of יָשַׁב with prep. ל which takes () by § 671.

24. הָיוּ הַיְּהוּדִים pret. Niph. of נָטַע.—וְהָיוּ הַיְּהוּדִים pret. Pu'hal ע gutt.—וְהָיוּ הַיְּהוּדִים Segholate הָיוּ with pron. suff. הֵם (§ 591).—וְהָיוּ הַיְּהוּדִים for יִרְבֹּשׁוּ fut. Kal of רָבַשׁ (§ 349).—וְהָיוּ הַיְּהוּדִים fut. Kal of נָשָׂא (p. 190) with pron. suff. הֵם, see וְהָיוּ v. 22.

25. הָיוּ הַיְּהוּדִים fut. Pi'hel of דָּמָה (see the word v. 18) with pron. suff. הֵם.

26. הָיוּ הַיְּהוּדִים imp. Kal of נָשָׂא.—וְהָיוּ הַיְּהוּדִים on high for לְמָרוֹם these things, scil. which thou beholdest, i. e. the heavens and the stars.—וְהָיוּ הַיְּהוּדִים part. Hiph. of יָצָא with def. art. הַיְּהוּדִים see the word Gen. 2:1.—וְהָיוּ הַיְּהוּדִים see the word Gen. 11:6.—וְהָיוּ הַיְּהוּדִים see the word 7:22.—וְהָיוּ הַיְּהוּדִים not one (star) is wanting.

28. הָיוּ הַיְּהוּדִים Dec. II. a. plur. constr. of קָצָה.—וְהָיוּ הַיְּהוּדִים fut. Kal פִּי (§ 339).—וְהָיוּ הַיְּהוּדִים the fem. noun תְּבוּיָה formed from the עִי root by prefixing ה (§ 522. 2. b.) with pron. suff. הֵם and prep. ל (§ 670. 2.).

29. הָיוּ הַיְּהוּדִים to a no-powers, i. e. to one destitute of strength; compare the expression לֹא-עֵץ 10:15.

30. הָיוּ הַיְּהוּדִים for יִפְשָׁלוּ and יִפְשָׁלוּ (§ 349).—וְהָיוּ הַיְּהוּדִים they shall totally fail, an emphatic construction consisting of the infinitive Kal and future Niph'al.

31. הָיוּ הַיְּהוּדִים m. plur. constr. act. part. Kal of קָדַח.—וְהָיוּ הַיְּהוּדִים for יִלְכּוּ (see יִלְכּוּ Ps. 2:12.).—וְהָיוּ הַיְּהוּדִים fut. Kal of יָלַךְ.—וְהָיוּ הַיְּהוּדִים fut. Kal of יָלַךְ.

No. XLVII. Is. 42: 1—9.

1. אָרְמָה fut. Kal for אָרְמָה on account of the following Makkeph (§ 70. 2. a.).—נָחַת pret. Kal of נָחַן (§ 333).—יִרְצֶה fut. Hiph. of יָרָא.

2. יִשָּׂא fut. Kal of יָשָׂא (p. 190).—וְלֹא יִשָּׂא and he shall not raise, scil. his voice; supply קוֹלִי from the second clause.

3. בְּדוּדָה faint, feeble, fem. adj. from the לָהּ root בָּדָה (§ 531).—יִכְבְּדוּ fut. Pi'el of כָּבַד with suff. 3 pers. f. sing. and נ epenthetic (see §§ 484. 1., 489.).—וּפְשֻׁחָה כְּדוּדָה לא יִכְבְּדוּ and a flickering wick he shall not extinguish; for the construction see וּמַעַץ הָדָעַת וְגו' Gen. 2: 17.—לְאַמָּתָה the prep. ל takes () by § 670. 2.

4. יִרְדֹּךְ fut. Kal of יָרַד.—עוֹ לֹא יִכְדוּה וְלֹא יִרְדֹּךְ he shall not weary and shall not hurry, meaning he shall neither be indolent nor act precipitately, but on the contrary shall do all with earnestness of purpose and mature deliberation.—יָשִׁים fut. Kal of יָשָׂא.—יִרְחֲלֶה fut. Pi'el of יָחַל (§ 292).

5. נִפְתָּחֵם the expander of them, i. e. he who spreads them out, m. plur. constr. act. part. Kal of נָפַח, agreeing formally with the plur. excell. אֱלֹהִים, with pron. suff. הֶם.—צִמְצָמָהּ its productions, constr. of צִמְצָמָה a plur. noun formed from the צִרַּח root צִמַּח by repeating the two last radicals (§ 518. 3.), with suff. 3 pers. f. sing.—לְעַם the prep. ל takes () by § 671.

6. קָרְאֲתֶיךָ pret. Kal of קָרָא with pron. suff. יָךְ (§ 576).—אֲחֻזֶּךָ fut. apoc. Hiph. (§ 245).—אֲצַרְךָ fut. Kal of the צָר verb נָצַר with pron. suff. יָךְ (§ 476).—אֲחַנֶּךָ comp. of אָחַן fut. Kal of נָחַן (328) and pron. suff. יָךְ, which as in the preceding verb causes the shortening of the ultimate vowel.

7. לְפָקֶתָה inf. constr. לֵ gutt. with prep. לְ (§ 670. 2.).—עֲרֻרוֹת fem. plur. of עָרַר an adjective formed after the pret. Pi'el (§ 506), for עֲרֻרוֹת (§ 33. 1.).—לְהוֹצִיאָהּ inf. Hiph. of יָצָא with prep. לְ.—יֹשְׁבֵי חֹשֶׁךְ inhabitants of darkness, i. e. dwellers in dungeons, prisoners.

9. הָרְאשִׁנוֹת the former things, i. e. those things which were prophesied before; the feminine employed for a neuter.—מְגִידָה part. Hiph. of נָגַד.—נְגִידָה אֲשֶׁמִּיעַ אֲחֻכֶּם I make you hear, i. e. I inform you.

No. XLVIII. Is. 49: 1—26.

1. לְאַמִּים plur. of אָמָּה (see § 101. 3. b.).—מְמַעֵר constr. of the noun מַעֵר used only in the plur. (see § 560) with prep. מִן.

2. וְיָשִׂים fut. Kal of יָשָׂא with ו conv. (§ 401).—פִּי see the word Ps. 40: 4.—חֲדָה fem. of the adj. חָדַד from the חָד root חָדַד (§ 524), and

agreeing with חֶרֶב which is feminine (§ 495. 1.).—בצל ידו *in the shadow* (i. e. the hollow) *of his hand*.—יְשִׁימֵנִי fut. Kal of שִׁים with pron. suff. נִי (§ 104. 1.).

3. אָחַזְמָר fut. Hithp. אֶ gutt. in pause (see הִחְבֹּנֶן 1 : 3.).

4. כִּגְיָחִי pret. Pi'hel of כָּלָה.—פְּעֻלָּתִי *my recompense*, see 40 : 10.

5. לֹא יִשְׂרָאֵל לֹא יֵאָסֶף and *that Israel may not be taken away*; or, reading לוֹ for לֹא with the K'ri, and taking אָסֶף in its more usual signification, *that Israel may be gathered to him*, which is favoured by the parallelism.—עָזָה see עֲזָה Ps. 110 : 2.

6. נָקַל pret. Niph. of קָלַל with () for () under the first radical (§ 409).—מְדִיּוּחֶךָ inf. Kal of דִּיחַ with prep. מַ (§ 466) and pron. suff. ךָּ *it is too little that thou shouldst be my servant*, see דְּהִדְבֵּר אֲשֶׁר וְגו' Deut. 1 : 17. and הִמַּעַט מִכֶּם וְגו' Is. 7 : 13.

7. לְהִקְיָם—יִשְׁבְּטֵי plur. constr. of the Segholate inf. constr. Hiph. שָׁבַט with prep. לַ. נָתַן pret. Kal of נָתַן (§ 333) with pron. suff. ךָּ see 7 : 18.

8. לְבוֹזָה constr. of בִּזָּה an adjective formed after the infinitive (§ 502) with prep. לַ (§ 670. 2.).—לְבוֹזָה נַפֵּשׁ *to the despised of every one*.—לְמַחֲבֹר גּוֹי *to him who makes the nation abhor*, i. e. who is the abhorrence of the nation.—וְקָמָו pret. Kal of קָם with ו conj. which has () by § 684.

9. יִשְׁתַּחֲוֶה fut. Hithp. of שָׁחָה (§ 461).—יִבְחָרְךָ fut. Kal with suff. 2 pers. m. sing. in pause (§ 484. 1.).

10. בְּעֵת רְצוֹן *in a time of acceptance*, i. e. in an acceptable time (§ 607. 2.).—עֲנִיחֶיךָ pret. Kal עֶ gutt. and לָהּ with pron. suff. ךָּ. וְאֶתְּנֶנְךָ see the words 42 : 6.—נִחְלָה plur. of נָחַלָה Dec. IV. b., Class III.

11. יִצָּא imp. Kal of יָצָא, for יָצָא by § 107. 2.—הִגְלוּ imp. Niph. of גָּלוּ from the לָהּ root גָּלוּ fut. Kal of יָרַע plur. of שָׁפִי from the לָהּ root שָׁפָה (§ 533).—מְרִיעֵיהֶם a fem. noun formed from the root יָרַע by prefixing מַ (§ 537) with pron. suff. ךָּ.

12. יָכַם fut. Hiph. of the כָּם and לָהּ verb נָכַח (p. 190) with pron. suff. ךָּ. מְרַחֲמֶם part. Pi'hel עֶ gutt. with () under the first radical (see מְרַחֲמֶת Gen. 1 : 2.) and asyllabic pron. suff. ךָּ, which causes the rejection of the second vowel (§ 476).—יִנְהַלֵּם fut. Pi'hel עֶ gutt. (§ 292) with pron. suff. ךָּ, which also causes the rejection of the second vowel.

13. שָׁמַיָּהּ pret. Kal of שָׁמַיָּהּ.—חֲרִי constr. of חָרִי plur. of חָרָה (§ 575. 2. note) with suff. 1 pers. sing.—יִרְמָזֶן for יִרְמָזֶן (§ 100. 1. note) fut. Kal of רָם with the ך of the plur. term. retained, which causes the rejection of the () of the preformative (§ 385).

14. נָחַם—עֵי imp. Kal of רָן (§ 407).—נִיִּי imp. Kal of עֵי with suff. 3 pers. m. sing., Pi'hel עֶ gutt. (§ 291).—עֲנִי plur. constr. of עָנִי with suff. 3 pers. m. sing., for עֲנִיִּי (§ 599).—יִרְחֶם fut. Pi'hel עֶ gutt. (§ 292).

15. *יִהְיֶה* fut. Kal ל' gutt. with ה interrog. (§ 641).—*מִרְחֹם* inf. Pi'hel ל' gutt. (see *סְעָדָה* 9 : 6.) with prep. מ (§ 672).—*גַּם אֵלֶּה תִשְׁכַּחנָה* *although these (mothers) should forget.*—*אֲשֶׁר בָּהֶן* for *אֲשֶׁר בָּהֶן* on account of the pause-accent on the ultimate (see *הַשְׁמָעוּן* Deut. 1 : 17.), fut. Kal with pron. suff. הָ agreeing with צִיּוֹן in the preceding verse, which is feminine by § 494. II. 1. *b*.

16. *הִתְחַזְקֶה* pret. Kal of חִזַּק with suff. 2 pers. f. sing.

17. *מִהֲרֵה* pret. Pi'hel ל' gutt. (§ 291).—*מִהֲרֵה בְנֵיךָ* *thy children* (i. e. inhabitants) *shall hasten*, scil. to return.—*יָצֵאוּ* fut. Kal of יָצָא.

18. *שָׂאִי* imp. Kal of נָשָׂא (p. 190).—*כָּלֶם* all of them, referring to *בְּנֵיךָ*.—*חַיִּי* an adjective from the חָי root (§ 524).—*אֲנִי* for *אֲנִי* by § 107. 4.—*חַיִּי אֲנִי* (as) *I (am) living*, as I live.

19. *הִרְסִיחָהּ* for *הִרְסִיחָהּ* (§ 100. 1. note) a fem. noun formed after the Aramaic pass. part. (§ 504. 2.) with pron. suff. הָ.—*אֶרֶץ הִרְסִיחָהּ* *the land of thy destruction*, i. e. thy destroyed, desolated land (see *מִלְחָמָהּ* Deut. 1 : 41.).—*יָצַר* fut. Kal of יָצַר = צָוָר. *מִבְּנֵיךָ* m. plur. constr. part. Pi'hel with suff. 2 pers. f. sing.—This verse may be closely rendered as follows: "Because (as to) thy ruined and desolate places and thy land laid waste—because (I say) then thou shalt be crowded with inhabitants, and they who would swallow thee up shall be far away." Here the reader will observe is an enallage personarum.

20. *שְׁכַלֶיךָ* constr. of the plural abstract noun שְׁכָלִים (see § 560) with suff. 2 pers. f. sing.—*בְּנֵי שְׁכַלֶיךָ* *the children of thy bereavement*, i. e. the children of which thou wast bereaved.—*צָר* pret. Kal of צָוָר.—*נָשָׂא* imp. Kal of נָשָׂא with ה parag. (see § 207. 1.).—*אֲשֶׁר* fut. Kal of יָשַׁב with ה parag.

21. *בְּלִבְךָ* constr. of לֵבָב with suff. 2 pers. f. sing. and prep. ב (see *בְּגִבּוֹל* Deut. 2 : 4.).—*גִּלְמוּדָהּ* one cut off, solitary, a quadriliteral formed by inserting the liquid ל (see § 545).

22. *אֲשָׂא* fut. Kal of נָשָׂא (p. 190).—*אָרִים* fut. Hiph. of רָם.—*נָס* the noun נָס with pron. suff. יִי (see *לָבוּ* Gen. 6 : 5.).—*הִבְיָאוּ* pret. Hiph. of בָּאוּ.—*בְּלִיחָהּ* constr. of בָּלוּ plur. of בָּת (p. 246) with suff. 2 pers. f. sing.

23. *אֲמַנְיָהּ* m. plur. constr. act. part. Kal with suff. 2 pers. f. sing.—*אֲפִים אֶרְצָהּ* for *אֲפִים אֶרֶץ*, plur. of מִנְיָקָה, which see Ex. 2 : 7.—*אֲפִים אֶרְצָהּ* *the face (being) earthwards*, i. e. with their faces to the ground.—*יִשְׁתַּחֲוּוּ* see the word v. 7.—*יִלְחָכוּ* fut. Pi'hel ל' gutt. (§ 292) in pause (§ 107. 2.).—*יִרְדֶּחָהּ* (*yā-dhā'-ht*) the () under י is Pattahh furtive (§ 23).—*יִבְשׁוּ* see the word 1 : 29.—*קָרִי* m. plur. constr. act. part. Kal of קָוָה with suff. 1 pers. sing.—The last clause may be thus rendered: "And thou shalt know that I am Jehovah, (and) that they shall not be ashamed who wait on me."

24. **הַיָּקֻחַ** fut. Hoph. of **לָקַח** (§ 334) with **ה** interrog.—**שְׂבִי צָדִיק** *the captive of a just one*, i. e. of one who will have justice done to him, who will claim his rights; the abstract noun **שְׂבִי** *captivity* is here used instead of a concrete.

25. **יִרְיֶבְךָ** fut. Kal **עִי** with pron. suff. **יָךְ**, which causes the rejection of the first vowel (§ 104. 1.).—**אֶחָד־יִרְיֶבְךָ** *with (him who) contends with thee*; supply **אֲשֶׁר** (see **וּמִכְתָּבִים עָמַל בָּחֲבוּ** 10:1.).—**אֲנִי אֶרִיב** *I myself will contend*; the pronoun is employed for the sake of emphasis.—**יִשַׁע** fut. Hiph. of the **פִּי** and **לִי** gutt. verb **יָשַׁע**.

26. **מִוִּנְיָךְ** m. plur. constr. part. Hiph. of the **פִּי** and **לִי** verb **יָנַה** with suff. 2 pers. f. sing. (p. 189).—**וְהָאֲכָלְתִּי אֶחָד־מִוִּנְיָךְ** *and I will make thy oppressors eat their own flesh*; the Hiph'il of a transitive verb governs two accusatives (§ 148. 1.).—**בְּהַעֲסִים בְּהַעֲסִים** (§§ 629. 2., 631. 1.).—**יִשְׁכְּרוּן** see **תִּשְׁכְּרוּן** Deut. 1:17.—**מוֹשִׁיעֶךָ** part. Hiph. of **יָשַׁע** with pron. suff. **יָךְ**.

No. XLIX. Is. 50:1—11.

1. **אֶמְכַּח** the noun **אָם** with pron. suff. **כֶּם** (§ 590. 2.).—**מְזוֹשִׁי** m. plur. constr. act. part. Kal of **נָשָׂה** with suff. 1 pers. sing. and prep. **מִ**.—**פְּשָׁעֵיכֶם** plur. constr. Dec. III. *a.* of the Segholate **פָּשַׁע** with pron. suff. **כֶּם**.

2. **קָצָרָה קָצוֹר** the emphatic construction of an infinitive with a preterite.—**מְפֹדֶה** the fem. noun **פְּדוּתָה** from the **לָהּ** root **פָּדָה** (§ 532) with prep. **מִ**.—**קָצָרָה יְרִי מִפְּדוּתָה** *is my hand at all too short for redemption?* see **מִכָּח אֲשֶׁר יִקְשֶׁה** Deut. 1:17.—**וְהָיָה כַח** *or is there no strength in me?* see **לֹא אִם** 10:9.—**לְהַצִּיל** inf. constr. Hiph. of **נָצַל** with prep. **לִי**.—**אֲשִׁים** fut. Kal **עִי**.—**אֲשִׁים נְהָרוֹת מְדַבֵּר** *I make rivers a desert*, see **וְלִשְׁיִמוֹ מֵרֶמֶס יִגוֹ** 10:6.—**מֵאֵין מֵיִם** *from not (being) water*, i. e. for want of water.—**תָּמַח** fut. apoc. Kal of **מָוָה** (§ 385).

4. **לְרַעַת** inf. constr. Kal of **רָעַע** (§ 350) with prep. **לִי** which has () by § 671.—**לְעֹזָה** inf. constr. Kal **עֹז** with prep. **לִי** as in the word preceding.—**לְעֹזָה אֶחָד־יָבֵר** *to assist the weary (with) a word*, scil. of comfort.—**יָעִיר** fut. Hiph. of **עָוַר**.—**לְשִׁמְעִי** inf. constr. Kal **לִי** gutt. with prep. **לִי** (§ 670. 2.).

5. **מְרִיבִי** pret. Kal of **מָרַב**.—**נִסְגָּוֶתִי** pret. Niph. **עֹו**.

6. **לְמַכִּים** m. plur. part. Hiph. of **נָכַח** (p. 190) with prep. **לִי**.—**וְלִי** dual constr. of **לִי** with suff. 1 pers. sing. and **ו** conj. (§ 684. 1.).—**וְרִיק** the **ו** conj. takes () by § 684. 3. *b.*

7. יִעָזֵר fut. Kal ע' gutt. with the Hholem of the second radical shortened into Kamets Hhatuph by § 70. 2. a.—שָׁמְחִי see the word 49:11.—פְּחֻמִּישׁ a quadriliteral formed by the insertion of ל (see גְּלֻמְיָה 49:21.) with the prep. כּ which takes the vowel () by § 670. 1.—וָאֵרַע fut. Kal of יָרַע with ו conv. (§ 214. 3.).—אֲבוֹשׁ fut. Kal of בּוֹשׁ (§ 363).

8. יִרְיֵב fut. Kal ע' gutt. with ה parag.—בַּעַל lit. *the master of my cause*, i. e. my opponent at law.—יָגֹשׁ fut. Kal of גָּשׁ.

9. יִבְלֶה fut. Kal of בָּלָה.—יֵאָכְלֶם fut. Kal א' with pron. suff. יָם, which causes the rejection of the second vowel (§ 476).

10. יִרָא see the word Gen. 22:12.—יִרָא בְכֶם מִי בְּכֶם יִרָא *who among you (is) a fearer of Jehovah?*—הַשְׁכֵּימִי plur. of the fem. noun חֲשֵׁכָה (§ 557), for בְּחֹשְׁכִים (*in tenebris*) *in darkness*.

11. לִכְו imp. Kal of יָלַךְ.—אֲשַׁכֵּם the noun אָשׁ with pron. suff. כֶּם, on the reception of which the () of the noun is shortened into () to form a mixed syllable.—בְּעֶרְתָּם pret. Pi'el of עָרַר (§ 291).—מִיְדִי מִיְדִי *this (which follows) ye shall receive from my hand*.—הַשְׁכֵּבֶנָּה see הַשְׁכֵּבֶנָּה Deut. 1:17.

No. L. Is. 52:13—15., 53:1—12.

Chap. 52.

13. יִרָם fut. Kal ע' gutt. pret. Niph. of נָשָׂא.

14. מִשְׁחָתָה constr. of מִשְׁחָתָה Dec. II. c.—מִרְאֵהוּ constr. of מִרְאֵה with pron. suff. הוּ (see עֲלֵהוּ Ps. 1:3.).—כִּנְ-מִשְׁחָתָה מֵאִישׁ מִרְאֵהוּ *so (was) the disfigurement of his aspect (greater) than a man*, i. e. his aspect was so much more disfigured than any man's; the word מִרְאֵהוּ is transposed by synchysis (see וְהַמְבּוֹל הָיָה מִיָּם וְגו' Gen. 7:6.). This and the corresponding clause which follows are introduced parenthetically.

15. יִזְדֶּה *so*, referring to the כִּנְ-מִשְׁחָתָה as of the preceding verse.—יִזְדֶּה fut. Hiph. of the זָדָה and לָהּ verb נָזַח (p. 190).—פִּיֵּהוּ constr. of the noun פִּי with pron. suff. הוּ (see p. 246).—הִתְבּוֹנֵנָּה see הִתְבּוֹנֵנָּה 1:3.

Chap. 53.

1. לְשִׁמְעֵתָהּ for לְשִׁמְעֵתָהּ the noun שָׁמְעָה (§ 504. 1.) with pron. suff. תָּהּ and prep. ל (§ 670. 2.).

2. יִזְעַל fut. Kal of עָלָה with ו conv. (§ 442).—מֵאֶרֶץ צִיָּה *from dry ground* (§ 607. 2.).—יִרְאֶה fut. Kal of רָאָה with pron. suff. הוּ which causes the rejection of the third radical (§ 489).

3. נִבְּוָה part. Niph. לָהּ.—וְחָדַל constr. of the adj. חָדַל Dec. III. *b.* with ו conj. which takes () by § 104. 4. *c.* מִכְּאֹכָב plur. of מִכְּאָב a noun which forms its plural in either יִם or וּת (§ 558).—וְיִרְדֶּע constr. of וִירַע pass. part. Kal with ו conj. (§ 684. 2).—וְחָלִי on account of the pause-accent (§ 107. 4).—וּמִסְתַּתֵּר part. Hiph. for מִסְתַּרִּיר (§ 247) with prep. בַּ and ו conj. (§ 684. 1).—מִמֶּנִּי prep. מִן with suff. 3 pers. m. sing.—וּמִסְתַּתֵּר פָּנִים מִמֶּנִּי lit. *and like one causing to hide the face from him*, i. e. like one who makes others hide their faces from him.—וְשִׁבְּנֵהוּ for וְשִׁבְּנֵהוּ, here () is written instead of the final () of the verb, on account of the suffix, as in the third pers. plur. of the future (see § 485).

4. וּמִכְּאֹכָבֵינוּ סִבְלָם and *as to our sorrows he bore them* (see וּמִעַץ הָרִיעָה וגו' Gen. 2:17).—מִכְּבָה constr. of מִכְּבָה (§ 572. note) part. Hoph. of the סָב and נָכָה verb לָהּ (see p. 190).

5. מִפְּשָׁעֵינוּ part. Pu'hal with suff. 1 pers. plur. and prep. מִ.—מִיֶּסֶר constr. of מִיֶּסֶר Dec. II. *b.* from the יֶסֶר root פִּי (see § 518. 1).—מִיֶּסֶר שְׁלוֹמֵנוּ the chastisement of our peace, i. e. by which our peace is obtained.—נִרְפְּאֵלֵנוּ *it is healed to us*, i. e. we are healed.

6. כָּלֵנוּ the pron. adj. כָּל with suff. 1 pers. plur. (§ 601).—תִּעֲנֵנוּ pret. Kal of תָּעַן.—אִישׁ every one, here taken collectively.

7. נִגַּשׁ pret. Niph. of נָגַשׁ.—פִּיֹּר see the word 11:4.—יִבְלֵ fut. Hoph. of יָבַל.—נִאֲלָמָה f. part. Niph. נִ gutt. with () under the first radical (§ 275).

8. יִשְׁוּחָה fut. Pi'hel of שִׁיחַ מִי.—וְאֶת־דֹּרוֹרִי לָקָה וְאֶת־יִשְׁוּחָה this passage may be rendered as follows: *for the sake of oppression and of condemnation he was seized; and who considered his race?*

9. קָבְרִי the Segholate קָבַר with pron. suff. ו (§ 591).—בְּמַחֲיוֹ plur. of מִיָּח with suff. 3 pers. m. sing. and prep. עַל.—אֲשֶׁר although, for עַל־אֲשֶׁר (comp. עַל־כֵּן Ps. 42:7.).

10. דִּבְּאִי inf. Pi'hel with pron. suff. ו.—וְחָלָה for וְחָלָה, the final ה being changed into ו (see § 439. 1.) even in the third person, as in Syriac.—חָשִׁים fut. Kal עִי.

11. עֲבָדִי עַבְדִּי constr. of עָבַד Dec. III. *a.* with prep. מִ (§ 672).—וְצִדִּיק plur. of צִדִּיק the righteous one my servant, i. e. my righteous servant.—וְצִדִּיקֵם plur. of צִדִּיק with suff. 3 pers. m. plur. (see סִבְלָתָם Ex. 1:11.) and ו conj. (§ 104. 4. *c.*).

No. LI. Is. 60:1—22.

1. אֲרִי imp. fem. Kal אִי agreeing with צִיִּון understood.—אֲרִי id. of the intransitive אִיר verb אִיר (see § 384).

2. **וְעִרְסָל** a quadrilateral formed by affixing the liquid ל (§ 545) with conj. (§ 104. 4. c.).—**לְאַמְרִים** see the word 49 : 1.—**יִרְאֶה** fut. Niph. ל gutt. and לָהּ.

3. **זָרַח** the Segholate **זָרַח** with pron. suff. הָ (§ 591).

4. **נָשָׂא** imp. Kal of **נָשָׂא** (p. 190).—**רָאָה** id. of **רָאָה** constr. **וּבְנִתֶיךָ** plur. of **בַּת** (p. 246) with suff. 2 pers. f. sing. and conj. (§ 684. 1.).—**תִּאֲמָנָה** for **תִּאֲמָנָה** (see § 235. 1.), fut. Niph. of **אָמַן**, whose final ך becomes assimilated like that of **נָחַן** (§ 333); the Daghesch which should be inserted in נ being omitted, the short vowel () forms a simple syllable by means of the pause-accent.

5. **תִּרְאִי** fut. Kal of the ל gutt. and **לָהּ** verb **רָאָה** pret. Kal with conj. conv. pret. (§ 219).—**חִיל** constr. of **חִיל** (§ 569. d. note).

6. **זָמְלִים** plur. of **זָמַל** (§ 574. note).—**תִּכְסֶּךָ** fut. Pi'el of the **לָהּ** verb **כָּסַד** with pron. suff. הָ, which causes the rejection of the third radical (§ 489).—**יִשְׁאֹר** plur. constr. of **בָּכַר** Dec. I. d. fut. Kal of **נָשָׂא**.

7. **אֵילִי** plur. constr. of **אֵיל**.—**יִשְׁרְתֶּנָּה** fut. Pi'el with ך of the plur. term. retained before the suff. of the 2 pers. f. sing. (§ 485).—**עַל-רִצּוֹן** = **יָעֲלוּ עַל-רִצּוֹן מִזְבְּחִי** (see § 664. 4.).—**תִּפְאָרְתִּי** the fem. noun **תִּפְאָרֶת** formed by prefixing **ת** (§ 510. 2.) with suff. 1 pers. sing. (see **מִלְאֲכֹתֶיךָ** Gen. 2 : 2.).

8. **תַּעֲסִיכָהּ** fut. Kal of **בָּהִיקָב** for **בָּהִיקָב** (§ 670. 1.).

9. **יָקוּי** fut. Pi'el of **קָנָה**.—**לְהִבִּיאַ** inf. constr. Hiph. **עִו** with prep. **לְ**.—**כִּי** *who*, employed as a relative (§ 638).—**פִּאֲרָהּ** pret. Pi'el ל gutt. with suff. 2 pers. f. sing. in pause (§ 480. 2.).

10. **וַיִּבְנוּ** pret. Kal of **בָּנָה** with conj. (§ 684. 3. a.).—**הִבִּיתֶיךָ** pret. Hiph. of **נָכַד** (p. 246) with suff. 2 pers. f. sing.—**רִחַמְתֶּיךָ** pret. Pi'el ל gutt. (§ 291) with pron. suff. as in the word preceding.

11. **לְפִאֵר** inf. Pi'el ל gutt. with prep. **לְ**.—**כְּבוֹד הַלְבַּנּוֹן** *the glory of Lebanon*, meaning its trees.

12. **שֹׁחֹרָה** *submissively*, inf. constr. used adverbially (see § 662).—**מַעֲנִיָּה** m. plur. part. Pi'el of **עָנָה** with suff. 2 pers. f. sing.—**שָׁחָה** pret. Hithp. of **שָׁחָה** (§ 461).—**מִנְאֲצִיָּה** m. plur. part. Pi'el ל gutt. (see **מִרְחֶפֶת** Gen. 1 : 2.) with suff. 2 pers. f. sing.

13. **לְגֹאֲזֶנְךָ** *because of thy being*, i. e. since thou wast. constr. of **גָּאֹז** from the **לָהּ** root **נָאָה** (§ 539) with prep. **לְ** (§ 670. 2.).—**וְדוֹרָה** the conj. ו takes () by § 684. 3. b.

14. **תִּשְׁעֶה** fut. Kal of **שָׁעַ** (§ 339).—**מִוְשִׁיעֶךָ** part. Hiph. of **שָׁעַ** with pron. suff. הָ.

15. **אֲבִיא** fut. Hiph. **עִו**.—**אֲבִינִים** plur. of the Segholate **אָבַן**.—**וְשָׁמַח** pret. Kal of **שָׂמַח** with conj. conv. pret.—**וְנָגַשְׁךָ צְדָקָה** and *I will make thy office peace, and thy exactors justice*, i. e. I will make

thy officers peaceful and thy exactors just; abstracts for concretes (see חזרו ובהו Gen. 1:2.).

18. מְגִבִּילֶיךָ plur. of מְגִבֵּל with suff. 2 pers. f. sing. and prep. בְּ (see מְגִבִּירְךָ Deut. 3:24.).—שְׁעָרֶיךָ plur. of the Segholate שַׁעַר with-suff. 2 pers. f. sing. (§ 590. 2.).

19. יֵאָרֵר fut. Hiph. of אָרַר.—לְהַפְאֵרְתֶּךָ the noun הַפְאָרָה with pron. suff. יְךָ (see הַפְאֵרְתִּי v. 7.) and prep. לְ.

21. יִירָשׁוּ fut. Kal פִּי (§ 339).—מַשְׁעִי plur. constr. of מָשַׁע a noun formed from the פָּנָה root נָשַׁע (§ 517) with suff. 1 pers. sing.

22. עָתָה see עָתָה Ps. 1:3.—אֲחִישֶׁנָּה fut. Hiph. of חָשַׁה with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.).

No. LII. Is. 61:1—11.

1. לְשֹׁבְרִים m. plur. constr. part. Niph. with prep. לְ.—לְשֹׁבְרִים (§ 550) m. plur. pass. part. Kal of שָׁבַד with prep. לְ (§ 670. 2.).—פְּקֻחַ-קֻּחַ an opening wide, a noun formed by reduplicating the two last radicals.

2. שְׁנֵה constr. of שָׁנָה Dec. IV. d.—לְנַחֵם inf. constr. Pi'el ח' gutt. (see סִנְיָה 9:6.) with prep. לְ.

3. לְשֹׁם inf. constr. Kal עָל with prep. לְ (§ 671).—לְחַת inf. constr. Kal of חָתַן (§ 333) with prep. לְ as in the word preceding.—וְקָרָא pret. Pu'hal ע' gutt. and לָא with ו conv.

4. וְבָנוּ see the word 60:10.—חֲרֵבוֹת plur. constr. of חָרַבָה (see § 41).—יְקוֹמְמוּ fut. Pi'el עו' הרב.—עֲרֵי הָרֵב desolate cities (§ 607. 2.).

5. רָעָה pret. Kal of רָעָה.

6. יֵאָמֵר לָכֵן it shall be said to you, i. e. ye shall be called.—וּבְכִבְדֶּם constr. of כָּבֹד with pron. suff. יְכֶם, prep. בְּ (see מְגִבִּירְךָ Deut. 3:24.), and ו conj. (§ 684. 3. a.).

7. בְּשִׁתְכֶם the Segholate בָּשַׁת with pron. suff. כֶּם (see רְחֻבָה Gen. 6:15.).—וּבְלִלְמָה and (instead of) confusion, supply בְּחֻחַ from the first clause.—יִרְדּוּ fut. Kal of רָדַן.—חֶלְקֵם their portion; an enallage personarum, or sudden change from the second person to the third.

8. בְּאַמָּתָה the prep. בְּ takes () by § 670. 2.

9. נִזְרַע pret. Niph. of יָרַע.—יְרֵאִיהֶם m. plur. constr. act. part. Kal of רָאָה with pron. suff. הֶם.—יִכְרִיחֶם fut. Hiph. of נָכַר with suff. 3 pers. m. plur.—בְּרֵךְ see the word Ex. 20:11.—יְהוּהֶם—אֲשֶׁר הֵם זֶרַע בְּרֵךְ יְהוּהֶם they are the seed (which) Jehovah has blessed, supply the relative construction.

10. אֲשִׁשׁ inf. and fut. Kal of שָׂשׂ=שׂוֹשׁ, an intensive construction.—הִגֵּל be joyful, fut. apoc. Kal of גִּיל (§§ 208, 401).—בְּגִידֵי

plur. constr. of the Segholate בָּגָד (see מָלָכִי Ps. 2:2).—בְּדוּחָתָן for בְּדוּחָתָן (§ 631. 1.).—יָבִידָן fut. Pi'hel ע' gutt. (§ 292).—חָעָדָה fut. Kal ט' gutt. and לָהּ plur. of כָּלִי (see כָּלִי Deut. 1:41.) with suff. 3 pers. f. sing.

11. חוֹצִיא fut. Hiph. of יָצָא.

No. LIII. Is. 63:1—6.

1. מְאֹדִים the prep. מ' takes () by § 672.—חֲמוּץ constr. pass. part. Kal. בְּגָדִים—חֲמוּץ בְּגָדִים *bright red of vestments*, i. e. with clothes of a bright red, scil. with blood.—לְהוֹשִׁיעַ inf. Hiph. of הָיָה and ל' gutt. verb יָשַׁע with prep. ל'.

2. כֶּרֶךְ בָּגָה—כֶּרֶךְ מְרוּעַ אֶדָם *wherefore is red upon thy dress?*—בָּגָה like (the garments of) *one treading in the wine-press*, a noun in the construct understood (see הִלְבִּינוּן 10:34.).

3. וַיַּעֲמִים plur. of עָם with prep. מ' (§ 672) and ו' conj. (§ 684. 3. a.).—בְּחֻמָּתִי constr. of חֻמָּה Dec. IV. d. with suff. 1 pers. sing. and prep. ב' (§ 670. 2.).—יָזָה fut. apoc. Kal of הָזָה and לָהּ verb נָזַה (p. 190).—נָצַחַם the Segholate נָצַח with pron. suff. הֶם (§ 591).—אֶנְאֵלְתִּי pret. Hiph. of אָלַל, for הִנְאֵלְתִּי (§ 243).

4. בְּלָבִי the noun לֵב with pron. suff. יָ (see לְבוֹ Gen. 6:5.) and prep. ב'.—בָּאָה pret. Kal of בָּא.

5. אֲשֵׁימָה fut. Hiph. of שָׁמַע. אֲשֵׁימָה fut. Hithp. of שָׁמַע verb עָשָׂה whose first radical is ש' (see § 151. 1.).—וְהוֹשַׁע fut. Hiph. of יָשַׁע with ו' conv.

6. אֲבִיָּם fut. Kal עָוָה.—וְאֲשַׁפֵּימָה fut. Pi'hel with pron. suff. הֶם (§ 479) and ו' conj. (§ 684. 3. b.).—אֲוִירֵד fut. Hiph. of יָרַד.

JEREMIAH.

No. LIV. Jer. 23:1—8.

1. רָעִים plur. of רָעָה.—מַסִּיעִים for מַסִּיעִים (§ 100. 1. note) plur. Dec. II. d. of מָסַע part. Hiph. of פָּעַע.

2. הֹרְעִים *who feed*, see הִסְכִּיב Gen. 2:11.—הִנְפַּעְתָּם pret. Hiph. of פָּעַע.—תִּדְּרִיחֶם for תִּדְּרִיחֶם fut. Hiph. of נָדַח with suff. 3 pers. m. plur.—הִנְנִי הֵנִי the interjection הֵן with suff. 1 pers. sing. (§ 682. 1.).—הִנְנִי *behold I am about to visit*; a participle with a noun or pronoun, especially

when preceded by the particle הנה, frequently has the force of a future (see והנני משחיתם Gen. 6 : 13.).—מַעֲלִיכֶם see the word Is. 1 : 16.

3. הִנְחֵתִי pret. Hiph. of נָחַח שָׁם—*which I have driven them there*, i. e. whither I have driven them.—וְהִשִּׁיבֵתִי pret. Hiph. of שָׁב with ו conv. pret., which takes () by § 104. 4. c.—אֶחָדֶךָ the illustr. part. אַח with suff. 3 pers. f. plur. referring to the fem. collective צֹאֵן נִירְהֶךָ plur. constr. of נִירָה with pron. suff. הֶךָ.—וַיִּפְרוּ וַיִּרְבוּ pret. Kal לָהּ with ו conv. pret.; the first conjunction takes *u* by § 684. 3. a.

4. וְהִשִּׁיבֵתִי for וְהִקְמַתִי pret. Hiph. of שָׁב with ו conv. pret. (see וְהִשִּׁיבֵתִי v. 3.).—וַיִּירָאוּ pret. Kal of רָעַה with suff. 3 pers. m. plur. (see פִּי Kal (§ 339) וְהָתָה fut. Kal of הָתָה with עַל verb וְהָתָה (§ 406).

5. בָּאִים m. plur. act. part. Kal of בָּא.

6. תִּשָּׁע fut. Niph. of the שָׁ and לֵ gutt. verb יָשַׁע, agreeing in the fem. sing. with the noun יְהוּדָה here signifying a *country* (§ 494. II. 1.) and thence its *inhabitants*.—לְבָנָהּ the prep. לֵ takes () by § 671.—וַיִּמָּנֵהּ see the word 2 : 19., the initial dental takes Daghesch by § 35.—אֲשֶׁר יִקְרָאוּ *which one shall call him*, i. e. by which he shall be called.—צִדְקָנֹהּ the Segholate צִדְקָה with suff. 1 pers. plur. (§ 591).

7. חַי־יְהוָה as the Lord lives, see חַי אֲנִי Is. 49 : 18.

8. הִבִּיא pret. Hiph. of בָּא מֵאֶרֶץ צָפֹנָה—*from the land towards the north*.—הִדְחִיתִים pret. Hiph. of נָחַח with suff. 3 pers. m. plur.

No. LV. JER. 31 : 31—40.

31. וְכָרַתִּי for וְכָרַתִּי (§ 77. 1. a.), pret. Kal of כָּרַח with ו conv. pret. connecting it to the part. בָּאִים, which has here the force of a future (see § 219 and הִנְנִי פָקַד 23 : 2.).

32. אֲבוֹתֵיהֶם for אֲבוֹתֵיהֶם (see סְבִלָתָם Ex. 1 : 11.) constr. of אֲבוֹת plur. of אָב (p. 245) with suff. 3 pers. m. plur.—וְהִחְיִיתִי inf. constr. Hiph. for וְהִחְיִיתִי with pron. suff. יִי, or pret. Hiph. for וְהִחְיִיתִי (see § 225).—וְהִפְרִיתִי inf. constr. Hiph. of פָּרַח with pron. suff. יִי and prep. לֵ.—אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי—פָּרַח verb וְהִפְרִיתִי of the עַל and לֵ gutt. verb פָּרַח—*which covenant of mine they broke*.

33. הָאֵלֶּה those, pron. 3 pers. m. plur. with def. art. used as a demonstrative.—בְּקִרְבָּם the Segholate קָרַב with pron. suff. יִי (§ 591) and prep. בֵּ.—אֶתְהַבְּנָהּ the noun יָב with pron. suff. יִי (see לָבֹ Gen. 6 : 5.).—הִפְרִיתִי fut. Kal with suff. 3 pers. f. sing. and *u* epenthetic (§ 484. 1.); on the rejection of the Hholem of the second radical, its place is supplied by its homogeneous () instead of ().

34. יָדַע imp. Kal of יָדַע. — כָּעֵלֶם for כָּעֵלֶם (§ 100. 1. note), which see Gen. 11 : 6. — יָדַע fut. Kal. — סִי constr. of the adj. קָטָן with pron. suff. ׁ and the compound preposition לָמַ (see לָמִיּוֹם Is. 7 : 17.). — לָעוֹלָם the noun עוֹלָם with pron. suff. ׁ and prep. לִ which takes () by § 104. 4. c. — אֶזְכֹּר (*êz-côr*), the Hholem of the second radical is shortened into Kamets Hhatuph by § 70. 2. a.

35. יוֹמָם by day, adv. (§ 664. 1.). — יָדַע fut. Kal of the ׀ gutt. and לָה verb הָמָה act. part. Kal לִ gutt.

36. יָמֻשׁ for יָמֻשׁ fut. Kal. — עוֹ inf. constr. Kal of הָיָה with prep. מִ (§ 644).

37. יָמַד fut. Niph. of מָדַד. — מוֹסְרֵי plur. constr. of מוֹסֵר a noun formed from the ׀ root יָסַד by prefixing מִ (§ 518. 1.).

38. After יָמִים are inserted the vowels of the word בָּאִים (the letters being supplied in the margin), which appears to be wanting (see § 71). — בָּנָה pret. Niph. of בָּנָה.

39. נָסַב pret. Niph. of סָבַב.

40. מוֹרְדָה *eastwards*, the noun מוֹרָה with הִ directive (§ 643).

No. LVI. JER. 33 : 16—26.

16. הָיָשׁ וְגו' see 23 : 6.

18. מֵעַלָּה part. Hiph. לָה. — לָה see שָׁמַיִם 23 : 6. — כָּל־יְדִימִים (Fr. *tous les jours*), *every day*, i. e. always, for ever.

20. תִּפְסְרוּ fut. Hiph. of פָּרַר. — לִבְלֹתִי see the word Gen. 3 : 11. — וּלְבִלְתִּי הָיִיתָ *so that there shall not be*.

21. תִּפְסֵר for תִּפְסְרוּ fut. Hoph. of פָּרַר. — בְּסֹאף see בְּסֹאף Ps. 45 : 7.

22. יָמַד fut. Niph. of מָדַד. — אֶרְבֶּה fut. Hiph. לָה.

24. רָאִיתָ pret. Kal of רָאָה. — יִנְאָצוּן fut. Kal with ן retained in pause (see תִּשְׁמָעוּן Deut. 1 : 17.).

25. בְּרִיתִי pret. Kal of בָּרָה = בָּרָא, for בְּרִיתִי. — שָׁמַיִם see the word Is. 60 : 17.

26. מִקְתָּה inf. Kal of לָקַח (§ 334) with prep. מִ. — אָשִׁיב fut. Hiph. of שׁוּב. — רַחֲמֶיךָ see רַחֲמֶיךָ Is. 60 : 10.

HOSEA.

No. LVII. Hos. 1:1—9.

2. דָּבַר inf. constr. Pi'hel for דִּבֵּר (§§ 70. 2. *a.*, 239).—לֵךְ imp. Kal of יָלַךְ.—קָח id. of לָקַח (§ 334).—אִשָּׁה constr. of אִשָּׁה (p. 245).—זָנָה inf. abs. Kal placed before its future for the sake of emphasis.

3. יָלַךְ fut. Kal of יָלַךְ with ו conv. (§ 349).—יָקַח fut. Kal of לָקַח (§ 334).—וַחֲדָר וַחֲדָר see the words Ex. 2:2.

4. דָּמִי plur. constr. Dec. II. *a.* of דָּם.—הִשְׁבַּחְתִּי pret. Hiph. for הִשְׁבַּחְתִּי (§ 77. 1. *a.*).

6. אוֹסִיף fut. Hiph. of יָסַף.—אָרְחָם fut. Pi'hel ע' gutt. (§ 292).—אִשָּׁה fut. Kal of נָשָׂא.

7. הִוָּשַׁעְתִּים pret. Hiph. of יָשַׁע with suff. 3 pers. m. plur.

No. LVIII. Hos. 2:1—25.

1. יָמַד see the word Jer. 33:22.—בְּמָקוֹם constr. of מָקוֹם Dec. II. *d.* with prep. בּ (§ 670. 2.).

2. עָלָה pret. Kal of שָׁיַם.—עָלָה id. of עָלָה.

4. רִיבָה imp. Kal of עִי.—אֲמַכְם see the word Is. 50:1.—אִשָּׁה constr. of אִשָּׁה with suff. 1 pers. sing. (p. 245).—וְתִסְרִי in order that she may remove, fut. apoc. Hiph. of סָרָה (§ 393) with ו conj. (see וְתִינֵק Ex. 2:7.).—נִאֲפֻסִּים constr. of the plur. quadriliteral נִאֲפֻסִּים formed by reduplicating the last radical (§ 542) with suff. 3 pers. f. sing.

5. אֶפְשִׁיכֶנָּה fut. Hiph. with suff. 3 pers. f. sing. and נ epenthetic (§ 484. 1.).—הִצְנִיחִיהָ pret. Hiph. of נָצַח with pron. suff. הָ.—הִקְלִיחִיהָ inf. Niph. of יָלַד with pron. suff. הָ.—שָׁתִּיחִיהָ pret. Kal of שָׁתַּח for שָׁתַּח pret. Kal of שָׁתַּח with pron. suff. הָ.—הִמְתִּיחִיהָ pret. Hiph. of מָתַח with pron. suff. הָ, for הִמְתִּיחִיהָ (§ 391).

7. וְזָנָה pret. Kal of זָנָה.—וְהִוָּשַׁע pret. Hiph. of יָשַׁע.—וְהָרְחָם *f.* act. part. Kal of הָרָה with suff. 3 pers. m. plur.—וְאֶלְכָה fut. Kal of יָלַךְ with הָ parag.—וְמִאֲהָרִי *m.* plur. part. Pi'hel ע' gutt. with suff. 1 pers. sing.—וְלִחְמִי the Segholate לָחַם with pron. suff. יָ.—וְמִיָּמִי constr. of מִיָּם (p. 246) with suff. 1 pers. sing. and ו conj. (§ 684. 3. *a.*).—פְּשָׁתִּי the noun פְּשָׁתָה with the assyllabic pron. suff. יָ, which causes the rejection of the final הָ by § 77. 3.

8. שֶׁהָ act. part. Kal of שָׁהָ.—*behold I am about to hedge up*, see *הנני סקרו* Jer. 23 : 2.—*דרךְךָ thy way*, enallage personarum.

9. הָשִׁיג fut. Hiph. of נָשַׁג.—*בְּקִשְׁתָּם* pret. Pi'hel with suff. 3 pers. m. plur. (§ 477. 1.); the 'second radical is without Daghesch by § 33. 1.—*טוב לי אז מנחה* *it was better with me then than now*; the comparison is denoted by the prep. מִן (§ 608).

10. הָיְרֹשׁ a noun formed from the יִרַשׁ root by prefixing הָ (§ 518. 2.).—*הָרִבְיָחִי* pret. Hiph. of יָרַח.—*וְזָהָב עָשׂוּ* pret. Kal of עָשָׂה.—*and the gold (which) they wrought*, supply the relative *אֲשֶׁר*; the verb in the plural refers to *the people* taken collectively.

11. הָצִלְתִּי pret. Hiph. of נָצַל.—*לְכַסּוֹת* inf. constr. Pi'hel of כָּסָה with prep. לְ.—*עָרְוָהּ* constr. of עָרָה from the לָהּ root (§ 532) with suff. 3 pers. f. sing.

12. נִצַּלְתָּ for נִבְלַחְתָּ (§ 100. 1. note).—*נִצַּלְתָּ* fut. Hiph. of נָצַל with suff. 3 pers. f. sing. and *נ* epenthetic.

13. הָשִׁבְתִּי see the word 1 : 4.—*הָחִשָּׁה* the Segholate *חָשַׁב* with suff. 3 pers. f. sing. (see *רָחַבָהּ* Gen. 6 : 15.).

14. הָשִׁמְתִּי Hiph. of שָׁמַם.—*אֲחִיָּה* a noun formed by prefixing אֲ (§ 538).—*אֲכַלְתָּם* pret. Kal with suff. 3 pers. m. plur. (§ 476).

15. וָחֵצִי fut. Kal of עָרָה with וֹ con. (§ 442).—*וָחֵלֶךְ* see *וָיֵלֶךְ* 1 : 3.

16. מִסְתַּחֵה part. Pi'hel of פָּחַה with suff. 3 pers. f. sing., upon the addition of which the final הָ of the participle is changed into י (see § 439. 1.).—*הוֹלִכְתִּיהָ* for *הוֹלִכְתִּיהָ* pret. Hiph. of יָלַךְ with suff. 3 pers. f. sing.—*לְבָהּ* see *לְבוּ* Gen. 6 : 5.—*על־לבהּ* *I will encourage her*, see Is. 40 : 2.

17. עֲנִיָּה a noun formed by prefixing עֲ (§ 537).—*עָנָהּ* pret. Kal of עָנָה with suff. 3 pers. f. sing.—*עָנָהּ* inf. constr. Kal of עָנָה with suff. 3 pers. f. sing.

19. הָסִרְתִּי pret. Hiph. of סָר.—*שָׁמוֹת* see the word Ex. 1 : 1.—*מִפִּיהָ* constr. of פָּה with suff. 3 pers. f. sing. (see p. 246) and prep. מִ.—*בְּשָׁמָם* the noun שָׁם with suff. 3 pers. m. plur. (see *שָׁמוּ* Gen. 2 : 19.) and prep. בִּ. (§ 670. 2.).

20. וְכִרְתִּי see the word Jer. 31 : 31.

21. אֲרִשְׁתִּיהָ pret. Pi'hel אֲ gutt. with suff. 2 pers. f. sing.

22. בְּאִמְוָהּ the prep. בִּ takes () by § 670. 2.

25. זָרַעְתִּיהָ pret. Kal with pron. suff. הָ (§ 476).—*זָרַעְתִּיהָ* see the word Is. 60 : 10.

No. LIX. Hos. 3:1—5.

1. לֶךְ see the word 1:2.—אֲדֹבֶתֶּנּוּ f. constr. pass. part. Kal for אֲדֹבֶתֶּנּוּ. —מִנְאֵסֶת fem. part. Pi'he! לֵךְ gutt. (§ 494. I. 2.).—פָּנִים m. plur. act. part. Kal of פָּנָה.

2. אֲכָרֶה fut. Kal of כָּרַד with suff. 3 pers. f. sing. (§ 489).—יִי Da-ghesh is inserted in לֵךְ by § 35.

3. אֲמַר fut. Kal for אָמַר (§ 273).—תִּשָּׁבֵר fut. Kal of יָשַׁב.—תִּזְנֶה id. of זָנָה.

5. יִשְׁבּוּ for יִשְׁבּוּ fut. Kal עֵל.—יִבְקְשׁוּ pret. Pi'he! (see בִּקְשָׁתָם 2:9.) with ו conj. (§ 684. 3. a.).

JOEL.

No. LX. JOEL 3:1—5.

1. חֲזִינוּן fut. Kal חָזַן gutt. with נ retained.—חֲזִינוֹת plur. of חֲזִין Dec. II. e., Class II.

3. מוֹפְתִים see the word Jer. 32:21.—וְאֵשׁ the conj. ו takes () by § 684. 3. b.—תִּמְרוֹת for תִּמְרוֹת plur. constr. of תִּמְרָה.

4. הַנּוֹרָא part. Niph. of יָרָא with def. art.

No. LXI. JOEL 4:1—21.

1. אֲשִׁיר fut. Hiph. of שָׁבַח.—שְׁבוּתָּהּ a fem. noun formed from the לָהּ root שָׁבַח (§ 532).

2. הוֹרְדָתִים pret. Hiph. of יָרַד with suff. 3 pers. m. plur.—עַל-עֲמִי on account of my people.

3. אֶל-עַמִּי concerning my people.—יָדוּ pret. Kal of יָדָה.—יִתְּנוּ fut. Kal of יָתַן.—יִשְׁתָּהּ fut. Kal of שָׁתָה.

4. הַגְּמוּל the prefixed ה is the interrogative particle, which takes () by § 641. 4.—אֲתֵם מְשַׁלְּמִים עָלַי are ye about to recompense me?

5. הִבֵּאתֶם pret. Hiph. of בָּאוּ.

6. לְמַעַן הִרְחִיקֵם inf. constr. Hiph. with pron. suff. הֶם.—מַעַל see the word Gen. 1:7. for the sake of removing them.

7. מַעֲרִים part. Hiph. of עָרַר with pron. suff. הֶם, which causes the rejection of the () of the preformative by § 104. 1.—אֲשֶׁר מָכְרָתֶם אֲחֵם—שָׁמָּה which ye have sold them thither, i. e. whither ye have sold them.—

וְהַשְׁבַּחְתִּי pret. Hiph. of שָׁבַח, for הַשְׁבַּחְתִּי, with ו conv. pret. connecting it to a participle with a future signification (see וְכָרַחְתִּי Jer. 31:31.).

9. וְהָיָה imp. Hiph. of עָרַר. עָרַר fut. Kal of אָנֹשִׁי constr. of אֲנָשִׁים Dec. III. a. plur. of אִישׁ (p. 245).

10. כָּתַב imp. Kal of כָּתַב. אֲתִיכֶם constr. of אֲתִים plur. of אַתָּה (§ 575. 1. note) with pron. suff. כֶּם. לְהַרְבוֹת plur. of the fem. Segholate חָרַב (§ 495. 1.) with prep. ל (§ 104. 4. c.).

11. עִוָּשׁ imp. Kal of עָוָה. עָוָה id. of בּוֹא with ו conj. (§ 684. 3. b.).—הִנָּחַת imp. Hiph. of the ע gutt. verb נָחַת, the second radical taking () instead of ().

12. יַעֲרֹר fut. Niph. of the ע gutt. and עָוָה verb עָוָה fut. Kal of יָשַׁב.

13. מַגֵּל a noun from the מָל root מָל (§ 517).—יָרֶדוּ imp. Kal of יָרַד. הִשְׁיָקוּ pret. Hiph. of שָׁק.

14. הַחֲרוֹץ the def. art. takes () by § 629. 2.—בְּעֵמֶק הַחֲרוֹץ in the valley of decision, i. e. of condemnation, of punishment.

15. נָגַהּ the Segholate נָהַג with pron. suff. הֶם (see רָחֹבָה Gen. 6:15.).

17. וַיִּרְעָמָם pret. Kal of רָעַם with ו conj. which takes () by § 684. 2.—זָרִים m. plur. act. part. Kal of זָרַח.

18. יִסָּפוּ fut. Kal of סָפַח. יִלְכְּכֶנָּה fut. Kal of יָלַח.

19. מִצְרַיִם לְשִׁמְמָה הִיחִידָה Egypt shall become a desolation, i. e. shall be made desolate.—וְאֲדָוָם the conj. ו takes () by 104. 4. c.—מִחֲמַם בְּנֵי יְהוּדָה on account of the tyranny of the sons of Judah, i. e. which was practised towards them.—נִקְיָא the adj. נָקַי from the לָה root נָקַה (§ 533) with א parag. (§ 82. 5.).

21. נִקְיָא pret. Pi'hel לָהּ.

MICAH.

No. LXII. Mic. 4:1—14.

1. בָּנוּךְ part. Niph. of בָּנָה. בָּנוּךְ it shall be established, see הָיָה Ex. 3:1.—בְּרֹאשׁ הַהָרִים as the chief of the mountains, see בָּחוּק Is. 40:10.—נִשְׂא part. Niph. of נָשָׂא. וְנִשְׂא הִיא מִגְבָּעוֹת and it shall be more exalted than the hills, see וְהִדְבַּר אֲשֶׁר יִקְשֶׁה מִכֶּם Deut. 1:17.

2. לָכוּ imp. Kal of לָכָה. יִרְגְּמוּ fut. Hiph. of the מָי and לָהּ verb יָרָה (p. 189) with suff. 1 pers. plur. (§ 489).—נִלְכְּהָ see אִלְכָּה Hos. 2:7.

3. הִנִּיחֵיהֶם pret. Hiph. of the הִנִּיחַ and לָּ gutt. verb יָנַח (p. 189). plur. of הִנִּיחַ, which in forming the plural retains its final ה (§ 554. note), with pron. suff. הֶם יִשְׁאוּ— fut. Kal of נָשָׂא, the medial radical is without Daghesh (§ 33. 1.).

5. הוּא נִתְּנָה לִי fut. Kal of יָלַן— but we ourselves, see Gen. 3 : 12.— וְעַד see the word Ps. 45 : 7.

6. הִנְדָּדָה fut. Kal of אָכַף (see אָמַר Hos. 3 : 3.) with הֵּ parag.— fem. part. Niph. of נָדָה with def. art.— הִרְעֵתִי pret. Hiph. of the רָעַע and רָע gutt. verb רָעַע.

8. הִתְאַחֲדָה fut. Kal of the תָּא and לָּהּ verb אָחַד (p. 189).— מִמֶּלֶכֶת— constr. of מִמֶּלֶכָה (§ 573. 1. c. note), here followed by a preposition (see חוֹסֵי Ps. 2 : 12.).

9. תִּרְיֶנּוּ fut. Hiph. of רָיַע— רִיַּעַךְ act. part. Kal with pron. suff. יָךְ.

10. הוֹלִי imp. Kal of הוֹלֵה— עוֹ imp. Kal of הוֹלֵה (see § 384) with הוֹ conj. (see § 684. 3. b.).— בָּאתִי pret. Kal of the בָּא and לָּהּ verb בָּא.

11. תִּהְיוּ fut. Kal of the הָיָה gutt. and לָּהּ verb הָיָה (§ 442).— וְהָיוּ בְּצִיּוֹן— (to wit) our eyes, i. e. let our eyes gaze, &c.; occasionally a verb preceding a plural subject is placed in the singular.

12. הִבִּינּוּ fut. Hiph. of הִבִּין— עֵינֵינוּ constr. of עֵינֵי Dec. IV. d. with suff. 3 pers. m. sing.— בְּעֵמִיר for בְּהֵעִמִּיר (§ 631. 1.).

13. דָּקַק pret. Hiph. of דָּקַק— הוֹלִי וְגַדִּי see קוֹמֵי וְדוֹשִׁי v. 10.

14. נִבְּנוּ fut. Hiph. of נָבַה (p. 190).— מִצּוֹר שֶׁם עָלֵינוּ one lays siege to us, i. e. we are besieged.

No. LXIII. Mic. 5 : 1—14.

1. לְהִיחֹד inf. constr. Kal of הִיחָד with prep. לְ (§ 466).— מִיָּמִי plur. constr. of יוֹם with prep. מִן.

2. יִהְיֶה fut. Kal of יָהָן with pron. suff. הֶם— יִשְׁוּבוּנָּה fut. Kal of שָׁב with הֶם retained, which causes the rejection of the first vowel (§ 385).

4. וְהָיָה שָׁלוֹם וְהָיָה שָׁלוֹם pret. Hiph. of הָקִימוּ— וְהָיָה שָׁלוֹם and there shall then be peace. (§ 391).

5. רָעַע pret. Kal of רָעַע— רָעַעַךְ pret. Hiph. of רָעַע.

6. מֵאֵל see the word Deut. 2 : 8.— עָלֵי the prep. עַל with the form of the plur. constr. (§ 680).— יִיחַל fut. Pi'hel עָלֵי gutt. (§ 292).

8. תִּרְיֶנּוּ fut. apoc. Kal of רָיַע (§ 385).— צָרִיךְ constr. of צָרִיךְ (see צָרִי Is. 9 : 10.) with suff. 2 pers. m. sing.

9. הִכְרַתִּי pret. Hiph. of כָּרַת, see הִשְׁבַּתִּי Hos. 1 : 4.

12. הִשְׁתַּחֲוִיָּה fut. Hithp. of שָׁחָה (§ 461).— לְמַעַשְׂהָ constr. of מַעַשֶׂה (§ 572. note) with prep. לְ.

EXERCISE IN HEBREW COMPOSITION.

1. In six^a days^b the Lord^c created^d the heavens^e and the earth^f, and all^g that^h (is)ⁱ in them^j.

2. On the first day^k he created the light^l.

3. On the second day he made^m a firmament in the midst ofⁿ the water^o, which he called^p heaven.

1. ^a*In-six*, m. constr. of the cardinal numeral *six* (§ 610) with prep. **ב** commencing a sentence (see § 39. 1.).—^b*Days*, plur. of יוֹם (§ 575. 1. note), the preceding numeral being one of those between *two* and *ten* (see מאֹדָה וְעֶשְׂרִים שָׁנָה 6:3.*).—^c*The-Lord*, יְהוָה, and so in all subsequent instances.—^d*Created the-Lord*, the verb placed before the noun (see בָּרָא אֱלֹהִים 1:1.); the verb בָּרָא which begins with an aspirate letter is preceded by a mixed syllable (see § 39. 2.).—^e*The-heavens*, the plur. noun שָׁמַיִם (§ 560) with the def. art., preceded by the illustrative particle (§ 676).—^f*And the-earth*, the noun אֶרֶץ with def. art. (§ 629. 1.), preceded by the illustr. part. with ו conj.—^g*And-all*, the pron. adj. כֹּל followed by Makkeph (§§ 70. 2. a., 101. 3. a.) with ו conj. which here precedes an aspirate (see § 41).—^h*That*, the indeclinable rel. pron. אֲשֶׁר (§ 636).—ⁱ*Is*, omit the verb of existence (see וְהָיָה עֲלֵי-פְנֵי הַיָּם 1:2.).—^j*In-them*, the prep. **ב** with suff. 3 pers. m. (see וַיְהִי 2:25.) plur. (§ 673).

2. ^k*In-the-day the-first*, the noun יוֹם with def. art. and prep. **ב** (§ 631. 1.), followed (see הַמֶּלֶךְ הַגָּדֹל 1:16.) by the ordinal *first* agreeing with יוֹם in the m. sing. (§ 233) with the def. art. (§ 629. 1.), see הַגָּדֹל 1:16.—^l*The-light*, the noun אֹרֶךְ with def. art. preceded by the illustr. part.

3. ^m*He-māde*, עָשָׂה.—ⁿ*In-the-midst-of*, constr. of מִתְּכַף (§§ 93. 2. a.

* When the book is not mentioned, reference is made to Genesis.

4. On the third day he collected* * the water to one place^b; and he caused to spring up^c from the ground^d herbs^e, and grain^f, and fruit-trees^g, after their kinds^h.

5. On the fourth day he created * the sunⁱ, * the moon^j, and * the stars^k.

6. On the fifth day he created * the fishes^l and * the fowls^m, after their kinds.

7. On the sixth day he created cattleⁿ, and creeping things^o, and every^p wild beast^q, after their kind: and also * man^r, whom he formed^s from the ground; and him he created^t in the image^u of God.

note, 569. d. note) with prep. ב; as this noun is in construction with a following definite noun, it is itself definite without the addition of the article (see פני דמים 1:2).—^o*The-water*, the plur. noun מים (§ 560) with def. art.—^p*He-called*, קרא.

4. ^a*He-collected*, pret. Hiph. of the לָהּ verb קנה.—* Here and in all the subsequent places where an asterisk occurs, insert the illustrative particle.—^b*To place one*, the prep. אֶל (see ויקרא ידוה וג' 3:9.); the noun מקום; and the cardinal numeral *one*, agreeing in gender with its noun.—^c*He-caused-to-spring-up*, pret. Hiph. of the לָ gutt. verb צמח.—^d*From the-ground*, the noun אדמה with def. art. (§ 629. 1.), preceded by the separable preposition מן, the form usually employed before the article.—^e*Herbs*, the collective דשא preceded by a simple syllable. In writing Hebrew without the accents it will be sufficient to place a Daghesch in initial aspirates, only when they are preceded by a mixed syllable.—^f*And-grain*, plur. of צמח Class III. 1. with ו conj. (§ 684. 1.).—^g*And-trees-of fruit*, the collective עץ in constr. (§ 569. a.) with ו conj., followed by the noun פרי.—^h*After-their-kinds*, plur. constr. Dec. I. a. of מין with suff. 3 pers. m. plur. and prep. ל.

5. ⁱ*Sun*, שמש.—^j*Moon*, ירח.—^k*Stars*, plur. of כוכב Class I. 5.

6. ^l*Fishes*, plur. of דג Class I. 4.—^m*Fowls*, the collective עוף.

7. ⁿ*Cattle*, בהמה.—^o*And-creeping-things*, the Segholate רמש with ו conj. (§ 684. 3. b.).—^p*And-every*, see *And-all* v. 1.—^q*Beast-of the-field*, see the expression 1:24.—*And the-man*, the noun אדם with def. art. preceded by the illustr. part. with ו conj.—^r*He-formed*, יצר.—^s*And-he-created him*, for the pointing of ו conj. see § 684. 3. a.; *him*, illustr. part. with suff. 3 pers. m. sing. (par. p. 271).—^t*Image-of*, צלם which being a Segholate is not changed in forming the construct (§ 569. d.).

8. And on the seventh day^a the Lord rested^b; wherefore^c he has commanded^d us^e to rest^f on the seventh day from all^g work^h.

9. And the Lord placedⁱ * the man in the garden of Eden; and he gave^k him^l a woman, whom he formed^m from oneⁿ of his ribs^o. And Adam called^p * her name^q Eve.

10. And Eve bore^r two^s sons^t: and the name of the one was^u Cain, he^v was a tiller^w of the ground; and the name of the other^x (was) Abel, he was a keeper of^y sheep^z.

11. And it came to pass^a on a certain day^b, that Abel went^c with^d Cain to^e the field; and Cain arose^f, and slew^g * Abel his brother^h.

8. ^a*And-on-the-day*, for ו conj. see § 684. 3. a.—^b*Rested*, שָׁבַח placed before its subject (see v. 1.).—^c*Therefore*, see the expression 2:24.—^d*He-commanded*, pret. Pi'el of the לָהּ verb צִוָּה construed with ל as in Ex. 1:22.—^e*Us*, the prep. ל with suff. 1 pers. plur. (par. p. 269).—^f*To-rest*, inf. constr. Kal with prep. ל (see § 670. 2.).—^g*From-all*, the pron. adj. כָּל with prep. מ.—^h*Work*, מְלָאכָה.

9. ⁱ*And-he-placed*, fut. Kal of the עָי verb שָׂם with ו conv. (§ 401).—^j*In-the-garden-of Eden*, the noun גֶּן with prep. ב but no article, as the noun עֵדֶן with which it is in construction is proper and consequently definite (see וּלְמִקְנֶה 1:10.).—^k*And-he-gave*, fut. Kal of the פָּל verb נָתַן (§ 328) with ו conv.—^l*To-him*, prep. ל with suff. 3 pers. m. sing.—^m*He-constructed*, בָּנָה.—ⁿ*From-one*, fem. of the cardinal numeral one, to agree with צִלְעַ which is feminine (§ 495. 1.), with prep. מ.—^o*Of-his-ribs*, plur. constr. Dec. III. a. of צִלְעַ with suff. 3 pers. m. sing. (§ 587. 2. b.) and prep. מ.—^p*And-he-called*, fut. Kal of the לָהּ verb קָרָא with ו conv.—^q*Her-name*, the noun שֵׁם with suff. 3 pers. f. sing. (see שֵׁם 2:19.).

10. ^r*And-she-bore*, fut. Kal of the פָּי verb יָלַד with ו conv. (§ 349).—^s*Two*, m. constr.—^t*Sons*, plur. of בֶּן (§ 575. 1. note).—^u*And-it-was*, fut. Kal of הָיָה with ו conv. (§ 466).—^v*He*, insep. pron. 3 pers. m. sing.—^w*Labourer*, act. part. Kal of עָבַד.—^x*The-second*.—^y*Feeder-of*, constr. act. part. Kal of the לָהּ verb רָעָה (§ 444).—^z*Sheep*, the collective צֹאן.

11. ^a*And-it-was*, see the verse preceding.—^b*On-a-day one*.—^c*And-he-went*, fut. Kal of the פָּי verb יָלַךְ with ו conv. (§ 349).—^d*With*, the prep. עִם.—^e*To*, see the word v. 4.—^f*And-he-arose*, fut. Kal of the עָי verb קָם with ו conv. (§ 385).—^g*And-he-slew*, fut. Kal of the פָּי verb שָׁח.

12. And the thing was evil^a in the sight of^b the Lord exceedingly^c. And he said^d to Cain, Why^e hast thou slain * thy brother? behold^f a vagabond^g and a fugitive^h shalt thou be on the earthⁱ.

13. And it came to pass that^j mankind began^k to multiply^l upon the earth; and they acted wickedly^m, and forgotⁿ * their Maker^o.

14. And the anger of the Lord burned^p against them^q; and he said, I will destroy^r * these wicked men^s from^t the face of the earth.

15. And Noah was a just man^u in that time^v; and he found^w favour^x in the sight of^y the Lord.

verb *הָרַג* with *ו* conv.—^b*His-brother*, the anom. noun *אָח* with suff. 3 pers. m. sing. (p. 245).

12. ^a*And-it-was-evil*, fut. Kal of the *עָל* verb *רָעַע* with *ו* conv. (§ 406). —^b*In-the-eyes-of*, plur. constr. of *עֵינַיִם* with prep. *בְּ*. —^c*Exceedingly*, *עַד מְאֹד*. —^d*And-he-said*, fut. Kal of the *סָא* verb *אָמַר* with *ו* conv. (§ 273). —^e*Why?* *מַדּוּעַ*. —^f*Behold*, *הִנֵּה*. —^g*Vagabond*, act. part. Kal of *נָדַע*. —^h*And-fugitive*, act. part. Kal of *נָדַד* with *ו* conj. (§ 684. 3. b.). —ⁱ*On-the-earth*, the noun *אָרֶץ* with def. art. and prep. *בְּ* (§ 631. 1.).

13. ^j*That*, the part. *כִּי*. —^k*Began mankind*, pret. Hiph. of the *עָל* verb *הָלַל*, and the singular noun *אָדָם* employed collectively with the def. art. —^l*To-multiply*, inf. constr. Kal of the *עָל* verb *רָבַב* with prep. *לְ* (§ 671). —^m*And-they-destroyed their-way*, fut. Hiph. of *שָׁחַד* with *ו* conv., and the Segholate *דֶּרֶךְ* with pron. suff. *הֶם* (§ 591) preceded by the illustr. particle. —ⁿ*And-they-forgot*, fut. Kal of *שָׁכַח* with *ו* conv. —^o*Their-Maker*, act. part. Kal of *עָשָׂה* with suff. 3 pers. m. plur. (see § 439. 1.).

14. ^p*And-it-burned the-anger-of Jehovah: and-it-burned*, fut. Kal of the *פָּ* gutt. and *לָהּ* verb *תָּרַד* with *ו* conv. (§ 442); *the-anger-of*, the noun *אַף* in constr. with a proper noun (see v. 9.). —^q*Against-them*, prep. *בְּ* with suff. 3 pers. m. plur. —^r*I-will-destroy*, fut. Pi'el of the *לָהּ* verb *כָּלָה*. —^s*The-men the-wicked these*, plur. of *אִישׁ* (p. 245) with def. art.; the adj. *רָשָׁע*, agreeing in every respect with its noun (see *הַגְּדִלִים* 1: 16.); and the plur. dem. pron., which also takes the def. art. (see 22: 1.). The arrangement of the words composing this phrase, it will be perceived, must be diametrically the reverse of that observed in the English: thus the noun is to be placed first, its qualifying adjective next, and the dem. pronoun referring to both of them last. —^t*From-upon*, see the word 6: 7.

15. ^u*A-man just was: just*, *צַדִּיק*. —^v*In-time that*, the noun *עֵת* with prep. *בְּ*, followed by the pron. of the 3 pers. f. sing. with def. art. (§ 633).

16. And the Lord said to Noah, Behold I will bring^a * a flood of water upon the earth, to destroy^b all flesh in which^c (is) the breath of life.

17. And now^d make^e for thyself^f an ark of pine timbers^g; and enter^h into the ark, thou, and thy sons, and thy wifeⁱ, and all that thou hast^j. And thou shalt bring of every living thing^k into the ark with thee^l.

18. And Noah did^m according to allⁿ that the Lord commanded him^o.

19. And the Lord caused it to rain^p forty days^q and forty nights, and the flood was^r great upon the earth. And all flesh died^s, including both man and beast^t; and Noah alone^u and those that were with him^v did the Lord save^w.

—^wAnd-he-found, the verb מָצָא with ו conj. (§ 684. 3. a.).—^xFavour, הָן.—^yIn-the-eyes-of, see v. 12.

16. ^aBehold-me about-to-bring, the adverb הִנֵּה with suff. 1 pers. sing. (§ 682. 1.), and part. Hiph. of the בּוֹא verb בּוֹא (see הִנֵּנִי פָקֵד Jer. 23 : 3.).—^bTo-destroy, inf. constr. Pi' hel of the שָׁחַד verb שָׁחַד, the short vowel () of the first radical being retained before the strong guttural ה (see מִרְחָם Is. 49 : 15.) with prep. ל.—^cWhich in-it, see I : 29.

17. ^dNow, עַתָּה.—^eMake, imp. Kal of the עָשָׂה verb עָשָׂה.—^fTo-thee, prep. ל with pron. suff.—^gTimbers-of pine, plur. constr. Dec. II. a. of עֵץ, and the noun גִּפְתִּי.—^hAnd-enter, m. sing. pret. Kal of בּוֹא with ו conv. pret. (§§ 219., 684. 3. a.).—ⁱThy-wife, constr. of אִשְׁתִּי with pron. suff. (see אִשְׁתִּי 2 : 24.).—^jAnd-all which (is) to-thee, see וְיָדֶיךָ 2 : 7.—^kAnd-of-every living-thing thou-shalt-bring : and-of-every, the pron. adj. כָּל with prep. מ and ו conv. (§ 684. 3. a.) followed by Makkeph (§ 70. 2. a.); living-thing, the adj. חַי with def. art.; thou-shalt-bring, fut. Hiph. of בּוֹא.—^lWith-thee, the prep. אִתָּה with pron. suff.

18. ^mAnd-he-did, fut. Kal of עָשָׂה with ו conv. (§ 442.).—ⁿAccording-to-all, כָּל.—^oWhich commanded him God : he-commanded, fut. Pi' hel of הָלַךְ verb הָלַךְ; him, illustr. part. with pron. suff.

19. ^pAnd-he-caused-it-to-rain, fut. Hiph. of מָטַר with ו conv. (§ 245.).—^qDays, this as well as the following noun must be put in the singular (see מִצֵּה וְעֵשְׂרִים שָׁנָה 6 : 3.).—^rAnd-it-was, fut. Kal of הָיָה with ו conv.—^sAnd-it-died, fut. Kal of מָוַת with ו conv. (§ 385.).—^tFrom-man even-to beast, see Is. 1 : 6.—^uBy-himself, see 2 : 18.—^vWith-him, see v. 17.—^wHe-saved, pret. Hiph. of the נָצַל verb נָצַל.

20. And the sons of Noah who went out^b of the ark were^a Shem, Ham, and^c Japhet.

21. And from these^d are descended^e all the men^f who now are living^g upon the face of the earth.

22. And it came to pass after these things^h, that the sons of men a second time forgotⁱ * the Lord, and forsookⁱ * their Maker^k, and served^l other^m gods.

23. And they worshippedⁿ the sun^o, and the moon^p, and the host of^q heaven^r; and they made for themselves idols of^s silver and idols of^t gold.

24. And there arose^u a man^v in whom (was) the spirit of God^w, whose name^x (was) Abraham, beyond^y Jordan^z: he began^a to

20. ^a*And-they-were*, fut. Kal of יָרַד with י conv.—^b*Who-went-out*, act. part. Kal of יָצָא with def. art. employed as a relative (see § 635).—^c*And*, see § 684. 3. b.

21. ^d*And-from-these*, plur. dem. pron. (§ 634) with prep. מִן (§ 672) and י conv. (§ 684. 3. a.).—^e*Were-born*, pret. Niph. of the פִּי verb יָלַד.—^f*Men*, plur. of אִישׁ (p. 245).—^g*Living they* (are), m. plur. of the adj. חַי, and pron. 3 pers. m. plur. employed instead of the verb of existence (see § 14: 2 וְהָנָהָר הָרְבִיעִי הוּא פָּרַח).

22. ^h*After the-things these: after* אַחֲרֵי; *things*, plur. of דָּבָר Class II. 3.; *these*, see v. 14.—ⁱ*And-they-forgot the-sons-of men a-second-time: they-forgot*, fut. Kal of שָׁכַח with י conv.; *men*, the sing. coll. אָדָם with def. art. (see v. 13.); *a-second-time*, see 22: 15.—^j*And-they-forsook*, fut. Kal of the פ gutt. verb עָזַב with י conv., see v. 13.—^k*Their-Maker*, constr. act. part. Kal of the לָהּ verb עָשָׂה (§ 444) with pron. suff. הֶם which causes the rejection of the third radical (see § 489).—^l*And-they-served*, fut. Kal of the פ gutt. verb עָבַד with י conv.—^m*Other*, plur. of the adj. אֲחֵר Class II. 3.

23. ⁿ*And-they-worshipped*, fut. Hithp. of שָׁחָה (§ 461) with י conv.—^o*The-sun*, שָׁמֶשׁ with def. art. and prep. לְ (§ 631. 1.).—^p*And-the-moon*, יָרֵחַ with def. art., prep. לְ, and י conj.—^q*And-the-host-of*, constr. of צְבָאָה Dec. III. a., which as it ends in the weak letter א does not shorten the final () (see § 90. 1.), with prep. לְ (§ 670. 1.) and י conj.—^r*The-heavens*.—^s*Idols-of*, plur. constr. of the Segholate צִלָּם.—^t*And-idols-of*, plur. constr. of פְּסִילִים with י conj. (§ 684. 1.).

24. ^u*And-he-arose*, see v. 11.—^v*Man one*.—^w*Which the-spirit-of God* (was) in-him, see 1: 29.—^x*And-his-name*, שֵׁם with suff. 3 pers. m. sing. (see the word 2: 19.) and י conj.—^y*Beyond*, עֲבֵרָה with prep. מִן (§ 672).—

call^b upon the name of^c the Lord, the God of truth^d, the living^e God, the everlasting King^f.

25. And the Lord commanded^s him^h to goⁱ from the country of^j his birth-place^k, which was Haran^l, to the land of^m Canaan; and he promised himⁿ * this^o land for an inheritance^p.

26. And Abraham hearkened^q to the voice of^r the Lord; and he went^s to the land of Canaan, and dwelt^t there with Sarah his wife.

27. And Abraham begat^u * Isaac, and Isaac begat * Jacob and * Esau.

28. And there were born^v to Jacob twelve sons in the land of Canaan. And there was a great famine^w in the land, and he and all his family went down^x to Egypt.

29. And they dwelt there a long time^y, and were fruitful^z, and

^a *The-river*, נָהָר with def. art.—^b *He began*, pron. 3 pers. m. sing., and pret. Hiph. of חָלַל.—^c *To-call*, inf. constr. Kal of קָרָא with prep. לַ (§ 670. 1.).—^d *On-the-name-of*, שֵׁם in constr. (see § 569. a.) with prep. בְּ.—^e *The-God-of truth*, אֱלֹהֵי אֱמֶת.—^f *Living*, m. plur. of חַי to agree formally with the plur. excell. מְלִכֵּי עוֹלָם.—^g *King-of eternity: eternity*, עוֹלָם.

25. ^h *And-he-commanded*, fut. Pi'hel of צִוָּה with וֹ conv. (§ 451).—ⁱ *Him*, illustr. part. with pron. suff.—^j *To-go*, inf. constr. Kal of יָלַךְ with prep. לַ (§ 671).—^k *From-the-land-of*, אֶרֶץ in constr. (§ 569. d.) with prep. מִן (§ 672).—^l *His-birth-place*, מְוֵלָדוֹ with pron. suff. (see 12: 1.).—^m *To-the-land-of*, אֶרֶץ with הָ directive (§ 643).—ⁿ *And-he-promised-him*, fut. Hiph. of בָּטַח with pron. suff. and וֹ conv.—^o *This*, fem. of the demonstrative זֶה (§ 632) with def. art. (see v. 14.).—^p *For-an-inheritance*, לְכַחֲלָהּ.

26. ^q *And-he-hearkened*, fut. Kal of the לָ gutt. verb שָׁמַע *to hear* with וֹ conv.—^r *To-the-voice-of*, קוֹל with prep. בְּ, see שָׁמַע בְּקוֹל 22: 18.—^s *And-he-went*, see v. 11.—^t *And-he-dwelt*, fut. Kal of יָשַׁב with וֹ conv.

27. ^u *And-he-begat*, fut. Hiph. of יָלַד with וֹ conv.

28. ^v *And-they-were-born*, fut. Niph. of יָלַד with וֹ conv.—^w *Famine*, רָעָב.—^x *And-he-went-down, he and-all his-house: and-he-went-down*, fut. Kal of יָרַד with וֹ conv. (§ 349); *his-house*, constr. of בֵּיתוֹ (§ 569. d. note) with pron. suff.; for the construction see וַתֵּלֶךְ וַתֵּשֶׁב וַתֵּבֶן וַתִּבְנֶה 3: 8.—^y *To-Egypt*, מִצְרַיִם with הָ directive.

29. ^z *Many-days*, plur. of יוֹם and of the adj. רַב.—^a *And-they-were-fruitful*, fut. Kal of פָּרָה with וֹ conv.—^b *And-they-multiplied*, id. of רָבָה.

multiplied^b, and were very powerful^c; and they became^d a great people^e, as^f the Lord had promised^g to Abraham.

30. And the Egyptians oppressed^h * the children of Israel, who were strangersⁱ in the midst of them^j, with hard service^k.

31. And God raised up^l for them a deliverer^m, to witⁿ Moses the son of Amram^o, a man of God of the tribe of^p Levi.

32. And Moses led^q * Israel through the wilderness^r, and there the Lord revealed himself^s upon Mount Sinai in the sight of them all^t.

33. And he gave^u them * the law^v with commandments^w, statutes^x, and judgments^y; that^z they might know^a * the way^b in which they should walk^c, and * the things^d which they should do^e.

34. And the children of Israel wandered^f in the wilderness^g forty years, before they came^h to the land of Canaan.

—^c*And-they-were-powerful exceedingly*, id. of עָצָם followed by the adverb מְאֹד. —^d*And-they-became*, fut. Kal of הָיָה with ו conv. followed by the prep. ל (see וַיְהִי לְנֶפֶשׁ חַיָּה 2:7.). —^e*A-people*, גּוֹי. —^f*According-as*, כַּאֲשֶׁר. —^g*He-promised*, pret. Pi'hel of דָּבַר.

30. ^h*And-they-oppressed*, fut. Pi'hel of the ט gutt. and לָה verb עָנָה with ו conv. —ⁱ*Who-(were)-strangers*, act. part. Kal of זָר with def. art. (see v. 20.). —^j*In-the-midst-of-them*, see v. 3. —^k*With-service hard*, עֲבָדָה with prep. ב (§ 670. 2.), and fem. of the adj. קָשָׁה.

31. ^l*And-he-raised-up*, fut. Hiph. of קָם with ו conv. (§ 393). —^m*Deliverer*, part. Hiph. of the טי and ל gutt. verb יָשַׁע. —ⁿ*To-wit*, illustr. particle. —^o*Amram*, עַמְרָם. —^p*Of-the-tribe-of*, מִשֵּׁבֶט.

32. ^q*And-he-led*, fut. Hiph. of יָלַךְ with ו conv. (§ 357). —^r*Through-the-wilderness*, מִדְבָּר with def. art. and prep. ב. —^s*He-revealed-himself*, pret. Niph. of גָּלָה (see § 141. 2.). —^t*All-of-them*, כָּל with pron. suff. (see § 601).

33. ^u*And-he-gave*, see v. 9. —^v*Law*, תּוֹרָה. —^w*And-commandments*, plur. of מִצְוָה with ו conj. (§ 684. 3. a.). —^x*Statutes*, plur. of חֹק (see § 101. 3. b.). —^y*And-judgments*, plur. of מִשְׁפָּט with ו conj. —^z*In-order-that*, לְמַעַן. —^a*They-might-know*, fut. Kal of יָדַע. —^b*Way*, דֶּרֶךְ. —^c*Which they-should-walk in-it: they-should-walk*, fut. Kal of יָלַךְ. —^d*Works*, מַעֲשֵׂה. —^e*They-should-do*, fut. Kal of עָשָׂה.

34. ^f*And-they-wandered*, fut. Kal of יָלַךְ with ו conv. —^g*Before*, טָרָם. —^h*They-came*, fut. (see וַיָּבֹאוּ שִׁירָה וְגו' 2:5.) Kal of בָּא.

35. And during this time^a Israel ate^b * the manna^c which the Lord rained down^d to them from heaven.

36. And Moses died^e in the plains of^f Moab, one hundred and twenty years old^g; and Joshua the son of Nun caused^h * the children of Israel to possess^h * the land of Canaan, according as the Lord had swornⁱ to Abraham.

35. ^a*And-in-time this*: this, fem. of יָדָה, see v. 15.—^b*They-ate*, fut. Kal of אָכַל agreeing in the plural with the collective מַנָּה.—^c*Manna*, מָן.—^d*He-rained-down*, pret. Hiph. of מָטַר.

36. ^e*And-he-died*, see v. 19.—^f*In-the-plains-of*, plur. constr. Dec. III. a. of עֲרֵבָה with prep. בְּ.—^g*The-son-of*, &c., see 7:6.—^h*He-caused-to-possess*, pret. Hiph. of נָחַל.—ⁱ*He-swore*, pret. Niph. of שָׁבַע.

